AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

Robert L. Bee 5/6
U-158
0000-0220-000
The University of Connecticut
Storrs, Connecticut 06268

Volume 4
Number 6

Circulation:
38,000

Late Autumn, 1972
(actually, the July/August issue for postal purposes, but printed in late October)

News-stand price:
fifty cents
(forty-eight pages)

Harassment of Traditional Mohawks!

Editor of AKWESASNE NOTES Arrested !

TWO LONGHOUSE FAMILIES THREATENED WITH EVICTION !!

Traditional Peoples Land Seized !

"INDIAN WAY" SCHOOL IN DANGER !

The editor of AKWESASNE NOTES was arrested and jailed as the last issue of the paper was being mailed and he is awaiting a decision of special immigration proceedings to determine if he will be deported from the United States and forbidden to re-enter for the rest of his life.

He is Rarihokwats, whose name before he became a part of the Mohawk Nation was Jerry Gambill. His arrest was co-incidental with a broad campaign of intimidation and harassment of the traditional peoples of Akwesasne, the international Mohawk community where the newspaper is produced.

In that campaign, land held by a Longhouse chief for the homes of members of White Roots of Peace was seized by New York State tribal trustees. Two Mohawk families – including Edgar Jock on whose land the Indian Way School stands, were sent registered letters, notices of eviction from the reservation, and the newspaper offices were threatened with arson and violence.

The only charge against Rarihokwats is that although he was born and raised as an American citizen, he took out Canadian citizenship in 1968, and that he is thus not eligible for "employment as editor of AKWESASNE NOTES."

A special immigration inquiry was held in Buffalo, N.Y. on October 31 befor hearings officer Aaron Malton of New Jersey. He has taken the case under advisement and is expected to render his decision in due time.

When Rarihokwats was asked what would happen to AKWESASNE NOTES if he would be deported, he said, "Nobody should be indispensible, but at this time it would fall flat." He pointed out that the paper already has been operating short-staffed, and that it had been impossible even to find an associate editor for some months now because the paper can offer no money for the job.

About AKWESASNE NOTES

The newspaper began as a few 8½x14 inch sheets of offset clippings from newspapers telling of the arrest of 48 Mohawks at the International Bridge Blockade in December, 1968. These were distributed on the reservation and to friends to build support, collect a bail fund, and to encourage united action.

A second, and then a third edition of the clippings became necessary until it was decided, almost for kicks, to print a news-sheet of clippings from other areas that had been sent in be those who had seen the news-sheets, and an appeal was made for funds to help with the printing costs. These fell short, however, and Rarihokwats had to dig into his pocket and pay the printer $250 of his own. 2400 copies were printed of that paper, now known as Volume One, number four.

Gradually, AKWESASNE NOTES grew until now its circulation of 38,000 makes it not only the largest Indian newspaper in North America, but probably the fastest-growing publication of any kind on the continent. It has also become a nerve centre of communication – and a target for repression and attack.

(continued on page two)

More News From Page 1

For the many people who work on the paper, it is not a means of livelihood, but a consuming commitment. There are no paid staff members. Those who spend all their time on the newspaper are looked after by the Mohawk Nation, receiving whatever food, shelter, medical attention, clothing (usually used) or modest pocket money needs are necessary. Others help part of the time to keep the rapidly-expanding mailing list current, to answer some of the 3,000 letters a month which are received, to correspond with Indian people in prisons, to paste-up layouts or draw graphics, to read and select poems, letters, essays, photos, articles for publication, to set the type, to edit material, proof-read, and finally, to get the finished product assembled, labelled, bundled and bagged for mailing. Staff people also are expected to work in the gardens to raise the food, maintain the house, wash dishes, and to share their lives.

There are many long-standing controversies at Akwesasne, as on most reservations. The issues are assimilation vs. maintaining culture, protecting the land vs. industrialization and development; Christian religion vs. traditional religion, "modern government" vs. Mohawk government. Somehow, Rarihokwats and AKWESASNE NOTES have become a strong voice of the traditional Mohawk Longhouse, as well as a strong advocate of Indian sovereignty and freedom. And he has faced strong opposition.

In 1965 he was employed as a community development officer for the Canadian Government's Department of Indian Affairs. After being given a year of free reign, he was ordered not to have anything more to do with the Longhouse People – the traditional Mohawks. By then he was learning to speak Mohawk, and found personal satisfaction in the Longhouse social and religious events. When he refused to obey that order, he was fired by the government "for your inability to get along with the Indian people" and "your apparent desire to embarrass Indian Affairs."

When an employee of the council, John Boots, was also fired "because of his support" of Rarihokwats, a massive community meeting was held and a petition of 85% of the voters was signed demanding the resignation of the council and freedom from interference by the Canadian Government. The petition was ignored.

A meeting of Mohawks on Cornwall Island decided to take the unusual step of allowing Rarihokwats to live on that part of the Reservation, and despite harassment of the Royal Canadian Mounted Police, threats of eviction by Indian Affairs and councilmen, he has remained there since in rented quarters.

Last March, he was arrested by U.S. Border Patrolmen and questioned extensively by them. He was returned to Canada, but re-entered the U.S. immediately afterwards with officials of the Longhouse, where immigration authorities decided to allow him to re-enter, to work on the newspaper, but with the condition that he could not accept employment.

In 1969, when he was having immigration problems, the Mohawk Nation Longhouse decided to take him under its protection, placing him with the Bear Clan, and giving him the name Rarihokwats, which literally means, "He uncovers facts," or "He digs up information."

In June, anonymous letters were circulated through the U.S. mails by Russell Lazroe, an economic development officer for the State of New York. The letters charged that Rarihokwats was "recruiting Blacks and Puerto Ricans" to come to Akwesasne, implying that there would be a takeover of the reservation and urging that people "act before it is too late." There was some vandalism at the newspaper office at that time, but as the deadline stated in the letter (June 30) came and went, the obvious lie of the letters was apparent.

When tribal trustees attempted to confiscate land belonging to Longhouse people and were faced with a crowd of 100 or more Longhouse members who picked up the "No Trespassing" signs the tribal officials had set out, Lawrence Lazore, a trustee who formerly was a Lieutenant Commander in the U.S. Naval Intelligence Service, headed straight for the immigration offices on the border of the reservation. He and his colleagues conferred there for more than an hour.

Several days later, Lazore and Longhouse officials met. Observers of the meeting say that the tribal trustees agreed to "go easy" on the seizure of the land if the Longhouse people would complete their half of the bargain: get rid of Rarihokwats. When they refused to go along with this, the tribal trustees said they would "have him removed by Thursday noon," three days later.

Wednesday afternoon, in a well-planned maneuver, Border Patrolmen took Rarihokwats into custody. After questioning, he was taken to the St. Lawrence County Jail and held on $2,000 bond.

The timing was obvious: it was the day before the hearing on the seizure of the Longhouse land.

Although the bond money was raised Thursday, immigration officials and jail officials would not accept it, and it took almost 18 hours of run around before the bond was posted. Border Patrol officials went to great lengths to convince Rarihokwats to leave the jail with them for return to Canada. However, he refused to leave the jail, insisting that the bond be posted and that he have a hearing.

He also says he was afraid to leave the jail with them in the night-time, since their offer was one which could have been made from the outset, and since he was told by Border Patrolmen that the reason there were so many State Troopers around during the time he was being questions was because they, the Border Patrol, had asked them to be there because they had heard that violence against him had been threatened. (However, at the hearing which was held October 31, the government attorney said that it was the immigration people who had been called in by the State Troopers.)

As Rarihokwats entered his cell at the jail, the 11 o'clock news was announcing that he had been "arrested for his own protection." Someone, obviously, was planting groundwork for something.

Native American Legal and Education Defense Fund lawyers who had already become involved in the land problem played a significant role in finally getting his release from jail.

Although AKWESASNE NOTES is a communal activity Rarihokwats plays a significant role. Since he was forbidden to travel while he was out on bond, the schedule for the White Roots of Peace travelling group had to be altered, and the work in getting out the newspaper in which this article appears was hampered.

Although immigration proceedings are easily held at any federal court house, Buffalo District immigration officials were unwilling to have the hearing move out of their jurisdiction. The case was finally held on October 31.

About 40 Iroquois people were there to support Rarihokwats, including persons from Six Nations reserve, the Seneca Nation, and a delegation from Akwesasne and the Native American Cultural Awareness Organization at the SUNY @ Buffalo.

Government attorneys seemed unable to consider the voluntary nature of the newspaper, the sharing present on the reservation, or issues of the freedom of the Indian press. Their main piece of evidence was a $5 check dated June, 1970, signed by Russell Lazore. He had requested a subscription to the paper and had made that donation. And the tell-tale stamp was on the back: PAYABLE TO M.R.S. PRINTING. It never became relevant as to why it was introduced in evidence.

Rarihokwats was the only witness called. He was questioned for almost 4 hours, and a summary was made in his defense by his attorney, New York immigration specialist Millard Ring. He condemned "this nefarious campaign to persecute this man."

At the conclusion of the hearing, Rarihokwats was asked what country would he want to be deported to in the event that was the decision.

"To the Mohawk Nation," he replied.

The Real Intruder – Industrial Dumps

Even granting the basic differences in philosophy, it has been hard to understand why Lawrence Lazore, Russell Lazore, and other trustees and supporters would go to such unusual attempts to suppress AKWESASNE NOTES, and to seize land and evict traditionals.

Before the harassment began, Russell Lazore is reported to have said that his first job was "to get rid of Jerry Gambill – I've got a lot of projects in mind, and I don't want him or that newspaper in my hair."

It is only now that the real reasons are starting to come out of the shadows.

There are a number of major industries around the reservation, attracted by the cheap hydroelectric power of the St. Lawrence Seaway and the Moses-Saunders Power Dam, which is constructed on an island which was stolen from the Mohawks. On the American side, there is Alcoa Aluminum and Reynolds Aluminum, and to use the molten metal for engine blocks, a Chevrolet plant. Already the heavy foul smoke of the plants float across the reservation – some say the dust makes the teeth of the cattle fall out.

One of the problems the plants have is the disposal of waste products, now that the county governments and water pollution control authorities are clamping down.

Now it has been learned that the tribal trustees have been negotiating with one of the plants to use Indian land as a dump. Specifically, the dump would be for the burning of liquid chlorine – a very poisonous chemical. (Often one reads of a railroad accident in which a tank car of chlorine is involved – usually the entire population of nearby towns is evacuated until the danger has been controlled.)

Lawrence Lazore has branded rumors that he has been negotiating for the industrial dump as a "damned lie." But other tribal officials have confirmed the rumors, and have revealed some of the specifics.

They say that the rental would bring about $50 of much needed cash to the tribal trustees – they have no real source of income now. Also, it would mean about 12 jobs which the trustees could control for the truck drivers who would haul the industrial refuse to the reserve. It would be an attractive deal, money wise, and the industries would be on reservation land where pollution control ordinances would not apply.

Although there is always a degree of tension at Akwesasne, the first real trouble of this episode broke on September 15th.

That evening, the tribal trustees came to an 87-acre plot of land owned by Longhouse Chief Richard Cook and posted it with signs, "NO TRESPASSING – MOHAWK TRIBAL PROPERTY." The battle was on.

For over 50 years, this farm had been owned and occupied by Amelia Lazore's family. Now that she is a widow and getting on in years, she had wanted to sell for some time, although she was firm in the price she wanted. A year ago, the tribal trustees had talked about buying the land for something they had in mind, but they never came through.

It also has isolated river frontage away from houses, where westerly winds would carry much of the dump's pollution to Canadian portions of the reservation. And it was for sale.

Still another theory which can be backed by facts is the seaway port. Russell Lazore works for the State of New York on a salary in excess of $10,000 per year as an "economic development officer." He also is hooked in to the county's poverty and economic development agency in Malone – an agency that was voted on at a tribal council meeting and refused permission to come on the reservation.

Ever since the St. Lawrence Seaway came through, New York State economic development officials have remarked in the annual reports on Indian Affairs that the ideal development for the reservation was a docks and warehouse facility. Reservation land is the first point where the St. Lawrence River hits United States jurisdiction – and immediately afterwards, runs through the Snell and Eisenhower Locks. It is reported that the tolls for a freighter passing through the locks is a $1,000 – which for two locks up and back would be $4,000 per vessel.

It would be a major savings if ships could load and unload their cargoes before they hit the locks, then trucking goods to and from Syracuse and down-state centers.

In the 1960s, an attorney involved in tribal matters approached the elected councilmen with an offer to buy land on the reservation for development of the port. They offered a fancy sum in the millions of dollars, and explained that it would mean development, progress, and jobs for the reservation. It later turned out that the attorney was also involved in the new enterprise – and the Mohawk people angrily turned down the offer.

The land involved was the area where the Raquette River meets the St. Lawrence – the same land or land in the vicinity where Richard Cook bought and where White Roots of Peace people are building their homes. It is at the point where highway 37 changes from a four-lane road to a 2-lane road. It is the land which the state has coveted for so long.

State officials have denied that Russell Lazore works for them – he is employed by the tribal council, they say. Under pressure, they will admit that he is under contract to the state, and paid by state checks. He is, no matter what the view, one end of the state's pipeline to the reservation.

AN EDITORIAL

It is impossible to know what further steps will be taken to suppress AKWESASNE NOTES, or what our strengths will be to withstand the attacks and to continue to grow. Whether for better or worse, my own role continues to be crucial, having founded the paper, and still without sufficient staff to keep pace with the demands. All I can promise is a strong, unrelenting personal commitment.

We will, however, continue to be vulnerable until we have more depth in staff. We need a paper with no head which can be cut off, with two people available to fill every job, with ten strong voices to speak out for each one that is stilled.

There are hopes that we can continue to evolve and expand to meet the new needs. The action keeps getting stronger, the pace keeps getting faster, and the need for prompt and accurate information becomes more urgent.

And so this is an appeal -- for people to make the needed commitment, for in the last analysis, it is not clippings or money or paper that makes the newspaper -- it is the sweat and effort of dedicated people like those who are already working to make this issue possible. Katsitsiakwa has handled correspondence, Doug Bradway layouts, Kahonhes has added art work; Kanatakeniate has handled many special assignments, Karoniaktatie has assisted with layouts, edited poetry, and helped in many other ways. Connie and Carol have kept the mailing list in shape, while Anonsowenrate, Ateroniatase, Kanaratanoron have kept up with mailing of calendars, back-issues, and books. And dozens of other people at Akwesasne have contributed hours of time to get this issue to you.

We would like to have a small news team free to travel -- photograhper, writers, associate editor, to attend major events, to do background articles and interviews. Which of you reading this will do that job?

We need typists, a business manager, artists. Which of you will do these jobs?

We need people who have ideas of their own, who need support and facilities, to work along with us.

We have little materially to offer. No-one will be hungry or cold, no one will have more than the next, and beyond that, not much more. But there is the opportunity to be part of a strong communications team that is here and ready.

We invite interested people to write us.

I hope we can report in the next issue that we have weathered the present storm, and that we have built a strong crew to prepare for the next one.

For those who cannot help full-time with the paper here at Akwesasne, there are a thousand ways to help in your own community, reservation, or center. They are listed below -- and you will probably think of even more ideas.

We are not supported by any government grants. We have applied to no foundations. We just turn to you and know that you will continue to respond.

-- Rarihokwats

The last issue of AKWESASNE NOTES contained an article which the editors highly regarded, written by Vine Deloria, Jr. Although at that time we were unable to ascertain the publication in which the article, entitled, "A Need to Reconsider", had originally appeared, we have since learned that it was from The Indian Historian, *Spring, 1972, issue, which was copyright 1972 with all rights reserved. We are, as always, happy to acknowledge the source of this material. The Editors.*

This paper cannot exist without the support of you -- the human being who reads these words now. There are many ways you can keep the paper strong:

take action on what you read. Write letters, think, give support, lend spiritual strength.

send clippings from your local papers. If there is a good photo, ask the photo dept. for the loan of a print. Make sure all clips are dated and source given.

send your own materials: photographs you have, or can take. Cover an event with your camera. All can be returned upon request.

send us articles, essays, editorials, letters-to-the editor, suggestions, cartoons. Cover an event in your area with interviews and on-the-scene report.

sell the paper at a powwow, meeting, church, on your reservation, at the Indian center, in bookstores in town and on campus. You send us 35 cents for each paper after and if they are sold.

send us mailing lists. We will send sample copies of the next issue. How about a list of all Indian schools? of every family on your reservation? of the members of your organization?

let us know of people we should send the paper to -- Indians in institutions, friends, anyone who may want to see this paper.

check out your school or public library. If they don't subscribe, ask them to do so. If they can, encourage them to send a contribution. Most send $5.

support the paper financially, if you are able. we need money for stamps, printing, typewriter ribbons.

Everything in this paper came from someone who cared to send it in. And to you all, we are grateful.

Please -- we really need skilled help and funds to carry on. Our expenses have been heavy during the present crisis. If you have not yet supported the paper, and you are able to do so, this would be a good time to begin.

$$$ money, money...

TO SUBSCRIBE...

There is no fixed subscription rate. But that does not mean that the paper is free. Printing alone for this issue is almost $3,000. Postage will be over $600 this month. Not to mention typewriter rental, etc. Our staff is entirely voluntary -- but they do eat.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. And if you can help with the costs, we will appreciate that. That's the Indian way -- make it work. (And see the other ways to help listed in the center column on this page -- it takes more than money to make a gooa paper.

DO YOU HAVE A RED LABEL?

Look at your front-page address label. If it is marked in red, this is the last issue you will receive unless we hear from you. We hope you won't be angry -- with no fixed subscription rate, this is the only way we have of cleaning up the mailing list every so often. This is the month for Pennsylvania, Delaware, and addresses with zip codes beginning with "2" or "3", to be red-labelled. ALL YOU HAVE TO DO IS WRITE TO US and your name will be re-instated. This is not an appeal for money, although we would appreciate any support you wish to send at this special time.

BACK ISSUES

There are only seven back issues still in print. They are 50 cents each. There are two in volume two (no. 6,7), one in volume 3 (no. 4) and no. 2,3,4 and 5 of the current volume. Thus an order for all available back issues would be $3.50.

Volume One (1969) is out of print, but available on microfilm. There were ten issues that year. Volume Two (1970) had just seven issues. Volume Three (1971) had nine issues. This is the sixth issue of volume four (1972). The next issue will be mailed in December if we are able to remain strong enough for the task.

AKWESASNE NOTES
WHERE THE PARTRIDGE DRUMS

AKWESASNE NOTES is the official publication of the kanienkahake (Mohawk Nation) at Akwesasne, and includes THE LONGHOUSE NEWS of the Mohawk Nation at Kanawake. Opinions expressed are not necessarily those of the Mohawk Nation.

AKWESASNE NOTES is published monthly except February, August and November by Wesleyan University, Indian Studies Program, Middletown, Connecticut 06457.

Editorial and circulation offices are maintained on the Mohawk Nation at Akwesasne, near Hogansburg, New York, and on the north side of the reservation at Route 3, Cornwall, Ontario.

POSTMASTER: Send form 3579 and all correspondence to:

AKWESASNE NOTES
Mohawk Nation
via Rooseveltown, N.Y. 13683

Second class postage paid at Massena, New York 13662

Printed at Gouverneur, N.Y., by M.R.S. Printing whose assistance and patience we acknowledge.

RARIHOKWATS, Editor

telephone (518) 358-4697

AKWESASNE NOTES is a member of the American Indian Press Association (AIPA) and the Underground Press Syndicate (UPS).

CITTO TOKOHE (SPECKLED SNAKE) -- CREEK NATION

The 1973 White Roots of Peace Calendar is now ready for delivery.

The calendar again has the art work of Kahonhes, Turtle Clan of the Mohawk Nation, featuring portraits of both contemporary and past native leaders from throughout the North American continent. Then, for most of the dates, there is a notation of what recorded event took place of significance to native peoples. The calendars are large, about 17x23 inches, printed on colored poster-weight stock. They are designed so the portraits and a quotation worth noting can be cut off for use as a permanent poster.

Native groups such as urban centers, tribal councils, student groups, church programs, etc., can use the calendars for fund raising. Bundles of 50 can be sent post-paid for $50, and when they are all sold, there is the $50 profit for the group's treasury.

ORDERS FOR THE 1973 CALENDARS WITH PAYMENT OF $2 for each, or $50 for lots of 50 calendars, may be sent to:

White Roots of Peace
Mohawk Nation at Akwesasne
via Rooseveltown, New York 13683

More News From Pages 1&2

Then, the White Roots of Peace group, which had been travelling to reservations, prison groups, college campuses all over North America for three years or more, took a liking to the land. While it has frontage on highway 37, it also runs deep back to the Raquette River where it meets the St. Lawrence River. There the Mohawks who travel with the group would build their homes, for during their travels their own families had been in temporary shelter.

They envisioned a place where they could farm, pasture a small herd of stock, live quietly and simply in modest unelectrified homes. And so they raised the money to pay for the site in cash. Amelia Lazore's home was left out of the deal – she was to continue to live there.

To wanting to cause any difficulties, it was decided that the property would be put in the name of Richard Cook whose family has been on the American side of the reservation for many generations. Following local custom, the parties to the transaction went to the tribal clerk, Maxwell Garrow, an elected official, and he witnessed and recorded the transaction. The land was now in Richard Cook's name.

The men had been working on the land the day the trustees came with the no trespass signs. They had put in a culvert and bridge across a creek, and digging had begun on foundations for the houses.

A group of over a hundred Longhouse people quickly gathered at the scene to be confronted by trustee Lawrence Lazore. He berated the group, describing Tom Porter (Sakokwenonkwas), a young subchief of the Longhouse who is respected as a spiritual leader, as a "white man in braids". "I'm more Indian than all of you Longhouse people," Lazore shouted in anger.

But faced with so many in opposition, the trustees left. The Longhouse people ripped up the signs.

That night, the recruiting activity was heavy in the local gathering places, primarily the taverns which are adjacent to the reservation land.

The next morning, Saturday, an angry crowd of men and women, most of whom who were or had been drinking, came to the property. They were armed with chains, clubs, wrenches.

Russell Lazore, a Mohawk employed by the State of New York, kept their anger high. "They're opening up the reservation – they're going to bring in all the Blacks and Puerto Ricans," he asserted. "This land has been bought with Communist money from Jerry Gambill," he shouted. Most of the crowd that gathered believed him, and felt that they were defending the reservation.

They delivered an ultimatum through Russell Lazore and the tribal policeman, Tony Barnes. Either the Longhouse people got their tractors and equipment off the land by noon – or they would impound them or burn them.

Eventually, enough Longhouse people gathered and decided what to do. They walked over to the angry crowd, and although there was some pushing and shoving and a few blows struck, the Longhouse group remained non-violent and tempers cooled. It was decided that all parties would get off the land, consult with their respective leaders, and that there would be further meetings in a few days.

The only incident of record happened when Willie Lazore, 40, was set upon by the armed crowd as he drove his car from a lane on the land back towards the highway.

It is said that people beat on the car with sticks, and Russell Lazore grabbed on to the door handle, slashing Willie Lazore with a chain. Willie Lazore was able to fend Russell off with one hand, while spinning the car in a series of power turns before shaking Russell off.

Lazore was then able to get to the highway, where he was chased by the tribal security officer, Tony Barnes, who summonsed state troopers to his assistance.
On the complaint of Russell Lazore who alleged that Willie, while defending himself and doing the power turns, had somehow managed to threaten Russell with a knife, Willie Lazore was arrested by state troopers who apprehended Willie a few miles down the highway.

Willie Lazore was taken to the Franklin County Jail in Malone and charged with reckless endangerment in the first degree, a felony. No bail was set for almost a week, until finally $2,500 bond was set and Willie was released.

No arrests were made of the ones who, on Richard Cook's land, had set upon Willie Lazore. The state troopers said they didn't want to get involved in a private dispute.

The land matter is now before Franklin County judge Elwood Lawrence. Lawrence Lazore and the other two trustees, Art Lazore and John Jacobs, are attempting to invoke a section of state law dealing with "intruders" on tribal lands. They also allege that the trustees have the power to approve all transactions of land between members of the St. Regis Mohawks.

Part of their case rests on a technicality. There is an annuity roll, a list of names made up for the annual distribution of state annuity monies for lands which have been cut away from the reservation, amounting to somewhat less than $1 per person. A few years ago, Richard Cook is said to have gone to Clerk Maxwell Garrow and asked to have his name stricken from the list – as a Longhouse chief, it was not proper for him to support a system which he believed was illegal and corrupt. Now Cook is said to be an "intruder" with no rights on the reservation, although no move has been made to kick him off of the land where he and his family live and farm down on another part of the reservation.

The case will be heard on November 10th by Judge E. Lawrence in Malone. The tribal trustees will be represented by the state's attorney, Owen Grogan, while Richard Cook will be represented by the Native American Legal Defense and Education Fund of Washington, D.C.

Evicting "The Troublemakers"

Over the years, one of the weapons developed by the tribal trustees has been to handle anyone who questioned their authority was to strike their names from the annuity list – and then threaten to evict them from the reservation. Because of the international boundary through the center of the reserve, and because the Canadian Government and New York State each keep separate list of who can live on the reservation, there are many families – perhaps 100 – who live on the New York side of the reservation who are not on the annuity list.

Generally, state courts have gone alone with the actions of the trustees, although it is unclear how the trustees ever came to power at all. There has never been a referendum, there is no constitution, and most legal experts feel that the state has no right to legislate on internal Mohawk matters – especially, to set up a tribal government.

As recently as last April, Lawrence Lazore wrote an open letter stating that "no matter what tribal roll you wish to be on, Canadian or American, will in no way affect your property or your present way of life."

By September, it was a different matter, and he was shouting at Clarence White, a Mohawk active in Longhouse affairs, "You'll be the next to get thrown off the reservation!"

Sure enough, soon Clarence White received a registered letter demanding that he was to appear at a tribal council meeting on October 6, and that if he failed to appear, he would be evicted from the reservation.

Edgar Jock also got a letter of the same reading. It is on his land at the end of Jock Road where he had lived most of his life that the Indian Way School was built. Closing the school would be a bitter blow to the 30 or so students who have found it an alternative preferable to Salmon River Central School where Lawrence Lazore teaches.

Neither Clarence White nor Edgar Jock went to the meeting on the advice of their attorney.

Although a small group who appeared at the meeting wanted to press legal action to evict them, the trustees were hesitant. It was the first time that top legal help was available to help the traditionals, and it seemed as though the trustees weren't anxious to tackle NALDEF.

By now, it was becoming obvious that something was very wrong at Akwesasne. The abuse of power by the trustees was causing everyone to become afraid of what they might try next, and their support has dwindled. There were squabbles within the group itself, and with the gravy of last year's Winter Emergency Employment Funds running thin, only the hard core remains.

If there are to be evictions, it is clear that it will not be the traditional people who are going.

The Brewery

While all this was going on, the counterpart of the elective council over on the Canadian side, the Band Council, announced that it was in negotiations to build – are you ready? – a brewery. It would be on Cornwall Island, on the Ontario portion of the reserve, and of the 2,000 available acres, the site which had seemed the best happened to belong to Ernie Benedict, director of the North American Indian Travelling College – on land which he had made available to the Longhouse and White Roots of Peace to plant a large garden of table produce for the people.

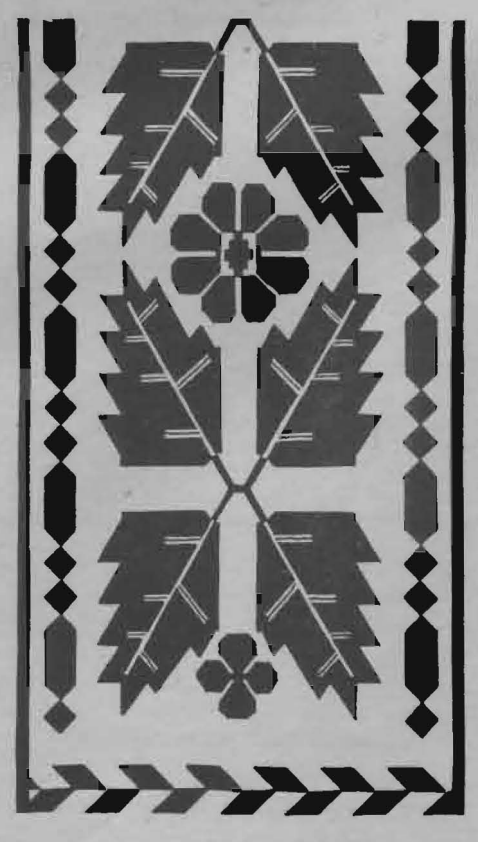
The brochure which was distributed "so that everyone will be better prepared to lend their support", it said, was a master of the high-pitch sell. "Rarely does an opportunity come to any community or reserve to find, as one of its first industries, a plant as modern and of such high calibre and permanency as the Tartan Breweries."

It would provide jobs, and would cause the provision of such services as garbage collection, sewers, watersupply, roads. The island is now occupied by farms, gardens, pastures, and homes. It would also need to have about ten acres on equitable lease rates and terms – which, considering the $6,000,000 investment involved, would likely not be a short-term deal.

In an appeal to the pride of the people, the brochure said, "A unique opportunity to demonstrate that the St. Regis and other Iroquoian peoples are not only famous as high steelers, but are equally capable of establishing a major industrial enterprise . . ." The Department of Indian Affairs was promising, too, to put in necessary services.

Island residents, spurred by the mothers, led a determined short drive to get people out to oppose the project, and let it be known in very certain terms that the brewery was going to be very unwelcome.

But in Canada, too, there will be increasing pressure from industry and governments to cash in on reserve lands. People who want an industry just have to go across the river to find them there, belching and polluting, manned by clock-punching workers, but it appears that the brewery is not going to be the last of a long, long series of attempts to get Indian land.



LETTERS OF SUPPORT FROM OUR SISTERS & BROTHERS

(One of the most respected men among many Akwesasne people is Ray Fadden, who has provided much knowledge and support to the Mohawk culture and people over the years. He now operates the Six Nations Museum at Onchiota, New York, some sixty miles south of the reservation itself. Here, he replies to the rumors circulated by the elected trustees that he was backing the trustees fully.)

Akwesasronon:

If any people think that I, Ray Fadden, after devoting my entire life to bringing awareness, pride, and hope to the minds and heard of Indian children, would condone an individual or group working against the Indian Way, they would have to be plain crazy. I would rather cut off my hand . . . No amount of flattery or monetary gain could ever change my mind.

You ask me what I think of Jerry Gambill, of Rarihokwats. . . I have seen many people in my lifetime, Indian and white, who gave their time, energy, and abilities to help better the spirit of Indian people. Some, even Indians, had to be paid for their efforts, and their interest in Indian welfare was only in the money they made. Others gave from the heart, often receiving criticism for their efforts. I have only admiration for this type, who work because of a love for truth, a sense of justice, an unselfish yearning to help people. The Iroquois Peacemaker was this kind of man, Jesus Christ was, Mahatma Ghandi, Robert Kennedy. Their names and work always are remembered long after those who tore them down are forgotten.

Jerry Gambill belongs to that class of beings. I have never known anyone in my life who has done so much in such a short time for our people than Rarihokwats. His work in the AKWESASNE NOTES and in White Roots of Peace is always an inspiration to many people – Indian, Black, White and Yellow. Indian people who had all but given up hope received that touch and encouragement that Rarihokwats puts in all his work. They in turn are spreading that encouragement in their own communities.

AKWESASNE NOTES is the farthest thing from tne "hate sheet" that some people call it. It expresses all the opinions, and people only need to read the paper to see that. . . It makes me wonder who is backing this persecution of Mr. Gambill. . .

I have only admiration for Rarihokwats, and if in my lifetime I did one-eighth of what he has done so far I would have something to brag about. And when I left this earth, I would be made welcome by Sakoiatison, our Creator, who is watching all this going on.

Remember these words, you who are carrying on against the Law of Peace, you who by your actions are hacking at the Tree that we are always looking to.

Ray Fadden
Six Nations Museum

* * * * * * * * * * * *

PUNCH

"This rag of yours has been printing libels about me and my government – all the more vicious because your facts are correct."

To The People of the Mohawk Nation:

We, the Onondaga Council of Chiefs, wish to inform the people of the Mohawk Nation that we do not recognize the Elective System, nor will we work with the elective system. They violate the laws of the Six Nations, and they are placing the Mohawk People in jeopardy by using New York State laws.

Onondaga Council of Chiefs
signed: Chief Irving Powless, Jr.
Secretary, Onondaga Nation

Dear Sir:

I am writing to let you know of the concern and distress of myself and many friends and colleagues over the threat being faced by AKWESASNE NOTES, its editor, the White Roots of Peace, and the Longhouse Indian Way School.

AKWESASNE NOTES has become an absolutely unique and historic publication in the United States – an accurate and reliable monthly compendium of information about the Native Americans and matters in all phases of life that relate to them. Its unprecedented value to historians, journalists, librarians, scholars, students, and general readers is reflected by its great growth and by the fact that one sees it now in all the great public and university libraries of the United States. For historians, like myself, it is indispensible, and will be so for future generations of scholars. Any attempt to quiet it, or put it out of business, threatens the traditional freedoms of the Native Americans' way of life and of our own national heritage.

The conflict threating it is similar in nature to many that have victimized Native Americans in the past. White men, without the Indians' best interests at heart, have pressured, confused, and manipulates Indian peoples and set them against their brothers in a traditional "divide and conquer" tactic. Indian patriots have thus always been harassed and put on the defensive by their own brothers, who, unwittingly perhaps, play the white man's game. In this case, AKWESASNE NOTES and those now being threatened are true patriots of today, continuing the fight for the freedom, pride, dignity, and rights of their people. I hope that Indians and non-Indians alike will mobilize and offer their help. What can we do? AKWESASNE NOTES must not die!

Alvin M. Josephy, Jr.
American Heritage Publishing Co.

You of AKWESASNE NOTES have been doing a splendid job. It has brought many of us together, and has opened many lines of communication where once there was silence.

Do not let the troubles of a few discourage you in any way. My hand, like those of your other brothers here, reach out to you to help in any way that it can. Grasp it, and let us share our knowledge with each other and those elsewhere. I give it with all sincereness just as I give my heart.

Let your voices be carried with the Four Winds, so that they may be heard. May the Great Spirit look on you always with warmth and love, your brother always,

Ralph Franco A57640
San Quentin Prison
Tamal, California 94964

Friends and Brothers at Akwesasne:

It was with profound shock that I received the news of Rarihokwats' imprisonment and of the troubles which have surfaced on your land, for your people. Although it is now past midnight and I am tired from a long day's work, I must add my voice in protest – and it is an uncompromised voice for I cannot be bought – to this dark act which threatens your work on behalf of all Native American peoples, for Rarihokwats has only been serving us.

These are indeed sad times, for AKWESASNE NOTES is truly one voice in all of Native America which consistently tells of things as they are for our people, as well as reminds us of the good times that have been, and of the better times that might yet be. In my travels across the length and breadth of this land, wherever our people live, I have found that readers of the NOTES have felt themselves to be both informed and elevated by it each month.

I find the implications of Rarihokwats' being singled out for punishment even more tragic, for we have always been a people who have never looked at the color of a man's skin to judge his soul and his qualities as a human being. For this we have endured, for the Creator has looked with kindness upon us.

What external forces are now at work which clouds some of our people's vision and threatens our unity? I hope they can be brought back to accepting with due gratitude the tireless efforts of our servant, rather than join those who would punish him.

I speak only as an individual who has seen many who have been aided by your efforts, and there it must remain until and if you ask me to do more.

But to the many good people at Akwesasne, I must ask the obvious question: must something truly good in and of itself be permitted to perish merely because of private external interests and of the limited vision of a few?

Let us stand together in the best tradition of your Nation and of its greatest visions.

In peace and brotherhood,

Alfonso Ortiz
Princeton University

(Dr. Ortiz is a Tewa (Pueblo) from New Mexico , and author of the book, The Tewa World (University of Chicago Press).

The American Indian Community house believes implicitly in Indians doing our own production. We organized in the first place because we believed that a strong Indian focal point in New York City could only to be achieved by Indians doing the slow, hard gutwork.

It is a departure, then, for American Indian Community House to commend a white man doing Indian work.

We are proud to commend Jerry Gambill, born a white man, but known to the Longhouse People at Akwesasne as Rarihokwats, Mohawk editor of AKWESASNE NOTES, which we believe to be the outstanding Indian newspaper. Each issue is crammed with stories, articles, information, direct from Indian sources, or compiled; laying the truth right on the line. The paper stresses the courageous fighting spirit of Indians today and reveals the ugly white truth behind the "plight of the Indian."

Most important of all, in our opinion, this Indian newspaper has strengthened Indian spirit through communication. On reservations, in small towns, in big cities, in hospitals, in prisons, native Americans have been put in touch with each other through AKWESASNE NOTES.

It is still not enough – we need more. But this publication has been the big breakthrough. It is in existence because Indian people were inspired by Jerry Gambill to put it all together. He is Rarihokwats, their editor, because they want it that way. He would not last one day if it were otherwise.

And so American Indian Community House deplores the harassment of this man by other forces who would see him removed from the Indian scene. It is all too seldom that one born outside the Indian Circle knows how to share in the Indian way. American Indian Community House is not concerned with the contrivances and namecalling engaged in by these other forces. AICH is concerned simply with the fact that an unusual person is doing an unusually fine job for Indian people, with Indian people.

A strong, tough, far-reaching Indian voice will be silenced if Rarihokwats is permitted to be harassed out of our lives.

Miffie Hines (Otoe-Pawnee)
Editor, American Indian Community House Newsletter
September, 1972

(The letter below was addressed to elected trustee Lawrence Lazore by the American Indian Press Association, an association of newspaper people putting out native publications in the U.S. and Canada.)

Dear Mr. Lazore:

It has come to our attention that Rarihokwats, the editor . . . of AKWESASNE NOTES, is being charged with various things which may lead to his deportation and which may result in the demise of AKWESASNE NOTES.

For the Board of Directors and membership of the American Indian Press Association, I express deep concern.

AKWESASNE NOTES, in its relatively short life, has touched the hearts of Indian people throughout the United States and throughout the world. More importantly, it has reached the minds of Indian people on the isolated reservations as well as in the teeming cities. And it has moved the conscience of non-Indians throughout the world.

We in the American Indian Press Association are committed to informing, educating, and inspiring Indians and non-Indians alike through all channels of the mass media. AKWESASNE NOTES is one of those principal channels and perhaps the most effective.

AIPA will be holding its annual convention in Denver, Colorado, November 16-18, 1972. We anticipate that Rarihokwats' case, appearing to many to be a case of suppression and political harassment, will be a major item on our agenda.

We would appreciate your comments concerning this matter.

In the meantime, for the American Indian Press Association, I hereby express our full support for Rarihokwats and AKWESASNE NOTES in our common efforts to inform our Indian people – so that our people may know.

Sincerely,

Charles E. Trimble, Oglala Sioux
Executive Director, AIPA

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(more letters on page 43)

He liked his Mohawk name, Ranoies–"A Big Man"

(For those who work on AKWESASNE NOTES and who travel with WHITE ROOTS OF PEACE, Richard Oakes was a well-known brother. Rarihokwats, editor of NOTES, was being held in jail as part of the campaign to harass the newspaper and the traditional peoples of Akwesasne, when he heard of Richard's death. He writes here about him.)

Richard Oakes was one of the first people to help us get started. When the group known as White Roots of Peace made its first trip, we steamed into San Francisco in our aged motor home to stay for two weeks with Richard's family and his friends crowded into student housing on the San Francisco State College campus.

There were twelve of us that he made at home. We slept on his living room floor, typed up part of an issue of NOTES on his typewriter, and accompanied him about the Bay area while he and his colleagues were planning the invasion and occupation of Alcatraz. It was September, 1969, and we were still on our way back to Akwesasne when we heard the news on the radio that the Indians had occupied the island.

Richard was a strong, good humored man, always kidding and laughing and cajoling people into committing themselves deeper in their causes. He was the sort of natural-born leader kind, although he himself searched for guidance and direction – he had just become aware of his Indian heritage in a political way as a young adult.

Then the death of Yvonne. Richard left Alcatraz. Later, he phoned us to say there was big action at Pit River. The next news was that he was unconscious and near death as a result of an unprovoked and savage beating.

When Indian medicine made him strong enough to talk, he phoned again, many times. At first, his voice was almost incoherent, but as he gradually recovered his speech, we could understand what he said, but following his thoughts was difficult.

We had hoped that we could return the hospitality and warmth which he had shown us in the event that he could return to Akwesasne. Suddenly, he appeared with his family, just as we were leaving on a White Roots tour in New England. He came along, although he was far from well, and Anne, his wife,

bravely managed to care for the family in our crowded vehicle. Richard had a strong craving for ice cream, and our tiny refrigerator worked overtime keeping him in supply.

He had hoped that he would be able to get the necessary medical care and therapy in nearby Montreal. He was recognized by the Canadian Government as an Indian, and was entitled to medical care. But when the government failed to come through and the only available housing on the reservation was inadequate, the family returned to Anne's home just off the ocean in the beautiful and isolated Kashia Reservation in California.

Once more a year later he returned – again unexpectedly – with his growing family. He was better now, but still a shadow of his former self. His injuries had taken a terrible toll. He was impatient – his mind was still turning out a thousand ideas an hour, but his physical ability and his capacity to follow through were impaired. He was still a leader – but this time he could not, tragically, keep up with his following.

He chafed. He wanted a foster parent project where Indian parents would look after homeless Indian children. That would be a good old age home, too, he said, so that the generations would not be separated. He wanted to re-establish herds of deer, buffalo, elk, so that the native people could develop an independent economy. What about establishing a trading confederation across the continent, so that Pacific salmon could be traded for Iroquois corn and Navajo wool for Lakota cattle? He had been impressed with our travels together, and with Ernie Benedict's plans for the North American Indian Travelling College – why not a mobile college for native students who would take a year from their studies to travel about this land. And with a mobile medical clinic too. He was strong for native sovereignty and culture – one time he drove through the Canadian Customs post on Cornwall Island without stopping. He knew what his rights were.

There were not enough hands for all that his mind could produce, and when the winter snows came, so did a feeling of depression. He went from bar to bar on the land skirting the Mohawk reservation here, not drinking, but trying to get everyone to forget the booze and get going on all that needed to be done, but many of his old friends were still on the same road that he had left many years back and they did not listen to him.

And so, following a map and a list of friends across the continent that we drew up for him, he and Anne and the kids piled into a battered station wagon to head for California once more. They only got a few miles before they had to turn back for repairs, but they started out again a day or so later.

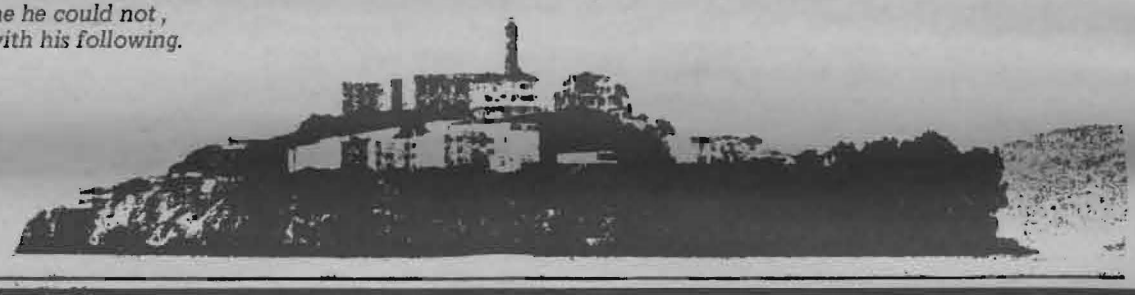
That was the last we saw of Richard. But he would phone often. "This is Ranoies. Skennakowa ken? When are you going to send me a tape so I can learn my own language?" was his usual greeting. He liked his Mohawk name, Ranoies. "A Big Man."

And with each call, the seemingly impossible ideas, the challenges. "How about that foster-home idea I was talking about?" he would ask. "I'm working on a book," he would say. "Will you publish it?" "What about getting a bunch of Indian college students and travelling through Mexico for college credit?" he wondered. As for his own life, he was still hampered and bothered by his injuries. Employment was hard to come by. So was medical care, even welfare.

And then the news of his death. Shot down. Richard Oakes. Ranoies. 31 years old. Shot down. The kids – Rocky, Tanya, Leonard, Little Fawn, the others.

Somehow, all those ideas don't seem quite so impossible now. Maybe someone will see that there are enough Indian homes for Indian kids – and with their grandparents, too. Maybe nations will start to develop a natural economy in cooperation with each other. Maybe that travelling college idea will materialize.

Ranoies would like that. That, like Alcatraz, was his legacy.



Stewarts Point, California – Richard Oakes, the Mohawk from Akwesasne who became widely known during the 1969 occupation of Alcatraz Island, was buried here September 27th on his wife's reservation with traditional religious rites.

Oakes was shot through the heart and killed about 5 p.m. on September 21 by the manager of a YMCA summer camp, Michael O. Morgan. The camp is about ten miles from this tiny Pomo reservation where Oakes lived with his wife's people. There are seven children he left behind.

The shooting could be the "cause celebre to demonstrate whether Indians are fair game for the white man in California," said attorney Aubrey Grossman, who had represented Oakes and a number of the causes in which he had been involved.

The camp manager has been charged with involuntary manslaughter and is free on $5,000 bail. He claims self-defense in the case.

According to Attorney Ron Hodges, a Pequot attorney for the California Indian Legal Services, two encounters took place between Oakes and Morgan before the fatal shooting.

On September 14, Billy Lazore, a 15-year-old Akwesasne youth visiting the Oakes family was with Oakes when they passed across the YMCA campground. They encountered Morgan, who drew a weapon on them, challenged them, and fired two shots overhead.

On September 20th, young Lazore returned to the campground alone, determined to steal two horses to spite the manager – but he was caught by Morgan and taken into custody. The following day, Oakes went to the camp, alone, to inquire about the whereabouts of the youth from Morgan. It was then that the single shot was fired that killed Oakes.

Morgan says Oakes appeared from behind a clump of trees and came "menacingly" towards him. He fired his Walther P-38 9mm pistol just once. It pierced Oakes' heart, and when sheriff's deputies at the scene 45 minutes later, they found Oakes laying in the middle of Skagg Springs Road, dead.

Attorney Hodges said there were absolutely no weapons found on or near Oakes.

The following day, his wife Anne held a press conference in Santa Rosa, calling for federal and state investigations into the charges filed by the district attorney, John Hawkes. Pointing out that her husband was unarmed and several feet away from his assailant at the time of the shooting, she noted that the charge was a very light one. Attorneys have since requested through the U.S. Justice Department and California attorney general Evelle Younger that a first degree murder charge be filed.

The district attorney's investigation overlooked evidence showing Morgan "had developed a reputation in the community indicating strong feelings of prejudice against Indians," CILS attorneys charged. They also point out that failure to charge first degree murder is part of a Northern California pattern in which there have been three killings of Indians by whites in the last nine months – all with charges which they call "inadequate."

Oakes was born at Akwesasne, and had worked on high steel. Then he enrolled at San Francisco State College, where he was active in establishing the Indian Studies program there. He was one of the original planners and occupiers of Alcatraz and a leading spokesman for the group until his daughter, Yvonne, 12, was killed in a fall from one of the abandoned prison buildings.

Shortly afterwards, he became involved with the Pit River occupation of their ancestral lands. On a trip to San Francisco to serve a citizen's arrest warrant on a president of a large corporation holding Pit River lands, he was attacked in a bar and savagely beaten with pool cues, causing serious and permanent brain damage.

Although for a time he was near death, he started to recover after treatment in the hospital by native medicine people. Although he was never able to recover completely his vision, strength, and co-ordination, he continued to be active in a variety of native causes. He was back and forth across the continent several times between his wife's reservation at Kashia on the Pacific Ocean, and his own reservation at Akwesasne.

to richard oakes

across earth mother
came your thoughts to me
came the unfurled flag
came freedom
alcatraz

alcatraz denied
freedom denied
our people denied
truth denied
death

life
liberty
the nation
the torch
the people
will rise because of
valiant men whose
spirit lives on.

ghost shirt
ghost dance
be free

– Columbia

ALCATRAZ: ANOTHER INDIAN DREAM GULPED INTO THE "AMERICAN HERITAGE"

San Francisco, California – The dream of Richard Oakes and thousands of other native people was to have Alcatraz be a turning point – land coming back to the Indians, instead of losing it. A place for a culture center, the symbol of a culture coming back – instead of going away.

The United States of America, specifically the Nixon administration, thought differently, and after the native peoples had occupied the island for 18 months, evicted them with police and military action.

Now the island of Alcatraz may become part of "the nation's heritage" as part of the Bay Area National Park – to be administered, of course, by Interior Department. And one of the leading proposals for the use of this "heritage" is the construction of a $25-million resort facility.

James Stockton, president of the United States Hotel Corporation, has offered the Department of the Interior a guarantee of $100,000 annual revenue in exchange for a lease of two acres of Alcatraz – for 99 years.

Plans include the ultimate in Americana – a 750 guest twin-tower plan with cocktail lounge, banquet room, a health club, and even a chapel. There would be an extensive shopping village with 35 shops stocked with international treasures. A marina would accomodate yachts, and a helicopter and hydrofoil boats would whiz patrons to and from the mainland.

Unlike Richard Oakes and those who were on Alcatraz so long and so heroicly, Stockton is not expected to have to occupy the island to receive a favourable hearing from the U.S. officials.

–Associated Press Wirephoto

United States President Richard Nixon and Secretary of Interior Rogers Morton survey part of a 24,000 acre park proposed for the San Francisco area, of which Alcatraz will become a part. Neither man assisted the native people who reclaimed Alcatraz for a culture center during an eighteen-month occupation.

ALCATRAZ IS NOT AN ISLAND

We came to Alcatraz with an idea.
We would unite our people and show the world that
The Indian Spirit would live forever.
There was little hate or anger in our hearts
for the thought of a lasting unity kept us
whole and in harmony with life.
From this island would grow a movement
which must surely encompass the world.
All men of this earth must hunger
for peace and fellowship.

The idea was born and spread across this land
not as a fire of anger
but as a warming glow.

Alcatraz was born a mountain
surrounded by the waters of a great salt sea.
By hands of hate was this island
transformed into a symbol of fear
and oppression.
For too short a time, this same island
was held in trust by Indians of all tribes,
who sang its praise as a
part of mother earth
and who cleansed the evil
with sacred tobacco.

Alcatraz is again
the hateful symbol of oppression.
Our Indian people have been removed
from sacred ground,
our children have felt guns at their heads.
Steel fences are again being put up.
All approaches to the island are being
guarded and patrolled.
Armed with weapons of war
and the sterile theories of law,
they try desperately to keep out
the Indian Spirit.
We send out our voices
to that desolate rock, and are
gifted with echoes
which resound our strength.

Alcatraz, the idea,
lives.
We can only pray the Great Spirit
that all brothers and sisters who can
understand our song
join us.
Speak now your love of the Indian People.
Dance with us
the great unity.
Chant with us
the earth renewal.
Let all men and women be proud.
Let our children bathe in truth
and never know the broken promises
of the past.

Let Indians of all tribes
be the pathway
to People
of One Earth.

AT THE BURIAL OF OUR BROTHER

– Michelle Vignes photo:
Robert Free and other pall-bearers carry Richard's body

– MichelleVignes photo
Anne Oakes and mourners at Ranoies' burial services

Richard Oakes... Alcatraz and more

(Hank Adams is 29, an Assiniboine-Sioux who resides at Franks' Landing, Washington. He has been active in fishing rights, and was himself the target of a late-night vigilante shooting in February, 1971. He was an acquaintance of Richard Oakes – and he wrote after his death this memoir.)

by Hank Adams

The death of Richard Oakes provides emphatic proof that there has been no ebb in the sickness and sea of violence which White America has maintained against Indian people throughout its history to sweep away the lives of our nameless and our renowned.

The flood of Indian deaths and murders has swept unabated throughout all the states – repeatedly in California, New York, New Mexico, Arizona, Pennsylvania, Nebraska, South Dakota, Montana, Minnesota and Washington – and beyond American borders in Canada, Mexico and Brazil to cover the full expanse and breadth of the Native American continents. But in the United States the record of late is most foul and savage.

The pasttime of killing Indians has not been surrendered from the self-esteemed "pioneer spirit" of White America in the 1970s. Both policemen and private citizens, as vigilantes and as hunters, recognize no sanctions against stalking Indians and shooting them for any cause and on any occasion.

If Richard Oakes is only to be publicly identified with Alcatraz to the public by news media, then let the public remember that Alcatraz was instrumental in placing the needs and concerns of Indian people upon the national agenda. Remember that, despite its own failure in claims, Alcatraz had direct and powerful bearing upon the final results in settlement of claims with Alaska Natives, in return of Blue Lake to Taos Pueblo, Mt. Adams to the Yakimas, the establishment of DQ U in Davis, California, and the Seattle Indian involvement in the President of the U.S. "legacy of parks" decisions at Ft. Lawton, Washington.

For Indians, Alcatraz was never meant for confinement of people or of purpose nor to constrain the ideas or dreams of any. Its impact has been felt elsewhere.

Richard Oakes' presence beyond Alcatraz and his influence upon many Indian people shall continue to live within the body and soul of Indian experience. Born to the American soil, and responding strongly to his peoples' struggle and suffering upon it, the living spirit of Richard Oakes could not now die nor cease to be remembered upon American land.

Neither elegy nor eulogy can satisfy his life or death. But both can be looked to for generating within this land a legacy of protection for Indian people throughout it, a simply legacy promised Indian people during the infancy of the United States.

Can 50 states and 225,000,000 people now shield themselves from their own obligations under their Constitution and their treaty contracts to deny Indian people the protections due them? They can – it is obvious – because they have done it.

The question is simply whether the United States and its citizens shall continue doing so.

B.I.A. beaten badly in "Battle of the Braids"

Oklahoma

Oklahoma

One of the things that has always had Americans up-tight about Indians was long-hair worn by Indian men. Scissors seemed as much weapons as guns in the struggle to "civilize" Indians, and thousands of Indian school children, thousands of Indian captives, found that they had to lose their braids. Now, in 1972, the issue is still hot, and threatening to explode in Oklahoma.

When school opened in Pawnee in late August, a dozen Pawnee youths showed up with all they hair they could grow over the summer months -- and were promptly sent home for haircuts.

Superintendent of the city's schools, H. Leroy Hollaway, said that board policy bans hair over the ears, in the eyes, or below the collar. "We have a dress code because we think it creates an atmosphere for health, spirit and school pride," Holloway said. "It's necessary for discipline and our students can't perform without discipline."

The superintendent was unswayed by the argument of several adult tribal leaders that the ruling discriminated against ancient religious customs. They pointed out that four of the boys are prominent tribal dancers and their long hair is necessary to them. Holloway said he had no sympathy for that argument -- and pointed out that he was one-quarter Cherokee.

The board had been backed up by an August 10th ruling by U.S. District Judge Luther Bohanon, who said that the board's order was reasonable, and does not violate religious rights. However, Yvonne Knight, attorney with the Native American Rights Fund in Boulder, Colorado, filed a notice of appeal to the 10th Circuit Court of Appeals on August 29th -- the day after the school opened. The action was filed on behalf of Norman New Rider, Lloyd Cummings, and Kenneth Smith, who had been suspended because of their hair last May.

A week later in Marland, Oklahoma, 11 students were suspended by the school board. Parents met with the board for six hours in the presence of U.S. Department of Justice mediator Robert Greenwald, but the board refused either to alter the code, or give any special dispensation.

Pawnee tribal officials called a meeting for September 10th to discuss the issue. One proposal called for boycotting the public schools entirely, and setting up a special tribal school. Some of those who could not get into the school were already receiving special tutoring in a building that was once an old Indian schoolhouse.

At the meeting, Bill Pensoneau, a Ponca Harvard graduate and now a graduate student at the University of Oklahoma, told the group that "the arguments school boards are using for pushing out Indian students are ridiculous and have nothing to do with education. There is nothing particularly educational about having short hair; there is nothing particularly disrupting about having long hair."

Pensoneau, director of the American Indian Student Office at the university and an active leader of the National Indian Youth Council, said he hoped to get support for a study of why Oklahoma has the highest dropout rate for Indians in the U.S. -- a whopping 60%.

Pensoneau also criticized the Oklahoma Education Association as "negligent and derelict in their duties" for not taking a stand on the expulsion of the Indian students. He wondered, too, "why does the University of Oklahoma insist on flaunting a dancing Indian in their football stadium while another part of the educational system forces young Indian dancers out of school?"

The State Capitol Building is Invaded and Occupied

Three days later, September 12, the action boiled over to Oklahoma City when a group of protesting native people stormed the Office of Indian Education, evacuated all employees, and said they would hold director Overton James until he had signed a resignation.

The group blocked the hallway with a desk, and when state Capitol police and Lloyd Graham, deputy assistant state school superintendent asked James to have only six spokesmen remain inside and to have the others leave, Carter Camp, an American Indian Movement member, asked James, "Who is this honky bossing you around?" The group warned them not to call the police, because they had no intentions of leaving peacefully.

Task force member Scott said the morning discussion was a step to open communications with the BIA and the Indian people they serve. "Communication?" Camp asked. "We are asking the BIA to prosecute, not to sit down and talk. We've been talking to these people for a long time but these knuckleheads can't hear us."

The protest group ranged from young Indians in floppy broad-rimmed hats to aged ladies. Inside James' office, they spared no mercy in berating the official, who is governor of the Chickasaw tribal council. They said he used his office to intimidate Indians, and to allow white school administrators to use Indian funds for non-Indian purposes.

-- Tulsa Tribune photo

Lloyd and Lawrence Cummings, standing back to back in center of photo, were kept from school because their hair was too long for the Pawnee School Board. Pawnee tribal leaders Harold Morgan and Austin Realrider (upper left) were with them at the school to give their support to the entire group who honored their traditions.

"You are incompetent! You are blind! Thief! Fool!" the insults fell. James sat wordlessly at the desk, hands palm-down in front of him, his face expressionless.

Someone hurled a picture across the office, shattering it on the desk in front of James.

"Those are your friends," James was told. "Chief Belvin, Chief Keeler," referring to the establishment-oriented tribal council officials of the Choctaws and Cherokees.

They challenged James to make a statement opposing the suspension of Indian students with long hair.

An aging woman told James, "You're just only a servant. You act like a god or a king here in your fancy office. You can be out of a job like the rest of us."

-- photo by Jim Argo

Overton James . . . his office is occupied territory

In all, about 40 protesters from communities all over the state were there. Someone put in a call to Louis Bruce, Commissioner of Indian Affairs in Washington, D.C., and extracted a promise that someone authorized to negotiate for him would be in Oklahoma in 24 hours.

Camp, who had made the call, told James that if the meeting in Pawnee with the BIA did not produce results, the group would return to physically remove him from office. He said that the Urban Law Institute of Antioch College in Washington, D.C. had been taking affidavits and that a lawsuit eventually would be filed over Indian problems in Oklahoma -- and that James would be named as a co-defendant.

"Assist us by resigning your position," a woman shouted at James. "You're just a brown white man." They told him that Indian children without shoes and without lunch money were attending the same schools that were worried about Indians with long hair.

One woman from Lawton said that she is a widow with five school-aged children, and said two of her sons have to sit through classes without work-books and have their names written on the blackboard because she has not been able to pay their fees.

The group left the office then, assembling in the sun on the steps outside of the Capitol Building.

Cornell Tahdooahnippah, active in NIYC affairs and with straight hair flowing around his shoulders, drew whoops and cries from the crowd when he yelled, "Tomorrow -- Pawnee."

John Trudell, whose name should be familiar to those who followed the long and heroic occupation of Alcatraz, told reporters that BIA investigators would be shown documented evidence of misuse of federal Johnson-O'Malley (JOM) funds, allocated by Congress specifically for Indian education. Funds for Oklahoma schools come through James' office and are passed on to local school boards for administering.

Francis Wise, a representative of the Wichita-Caddo people, said that Indian students who couldn't afford to pay school fees were required to work out the costs "like slaves." Mrs. Wise asked, "What if we called a state-wide boycott of Indian students from the schools? What would the schools do without JOM funds?"

Trudell told of one example of JOM funds being misused at Pawnee. A tutor was paid $6,312 to teach 102 students. Only 25 of the students were Indian. Yet the whole cost of the tutor was taken out of JOM money. School boards are forbidden to use JOM funds merely as additional income .

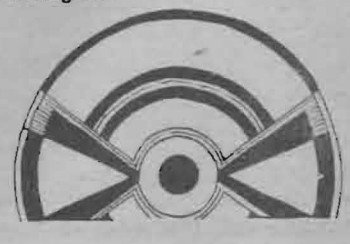
At the Tribal Campgrounds in Pawnee

Three men from the Washington BIA office came to Pawnee. They were George Scott, James Hena, and Sal Papuyo. Overton James was at the meeting too. And so were about 80 Indians. They sat in a huge circle in the shade of towering oaks on the campground near the Indian Hospital.

Carter Camp, addressed the group. He is a tall, imposing gentleman, in sharp contrast to the tailored James. Camp has a mustache, golden earrings, and his hair in wrapped braids falling onto his bright purple satin shirt.

"If we don't get satisfaction," he tells the task force, "we'll take positive action to close every BIA office in Oklahoma.

The meeting dragged on. Girls told how they could not get their graduation diplomas because of unpaid gymn fees -- fees that Johnson-O'Malley funds could have been released for. The task force listened. After lunch, Viola Hatch, an Arapahoe from Canton showed up with a fresh contingent.



— Tulsa World photo

Protest spokesman John Trudell charges misuse of Indian funds before investigating task-force officials.

The Pawnee Indian Agency is Taken Over

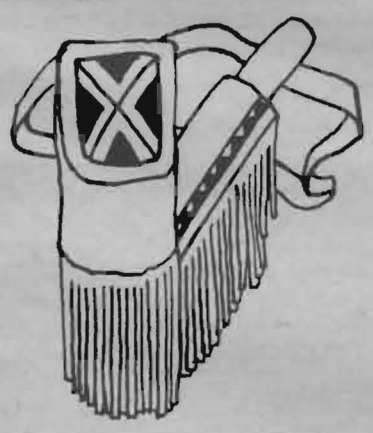
After five hours of talk, the group appointed a negotiating committee to talk privately with the Washington task force, the local Indian agent, and James. Meeting rooms were located inside the office of the Bureau of Indian Affairs – right across the street from the Pawnee County Courthouse. Everyone went on down there, and a couple of Indian girls hoisted the American flag upside down on the BIA flagstaff.

District Attorney Richard Hancock was across the street, and he didn't like that one little bit. He had a call placed to agency administrator James Hale to tell him what was going on outside.

Lillie Cummings answered the phone. She had commandeered the secretary's desk – and she is the mother of two of the boys expelled from the Pawnee schools. She took the message – and Trudell agreed to go out and bring the flag in.

The protest group had simply told the clerical employees and Hale's secretary at 5 p.m. quitting time that it would be best for them to get on their way. For the next two hours, most of the women and children passed the time chatting and joking in the BIA lobby, while the negotiators talked. Some of the youngsters played in an unused meeting room, scrawling "Indian Power" on a blackboard.

An embargo was placed on outgoing calls, and no one was allowed in or out of the negotiations without prior approval of Indian guards placed at the doorways. When an Associated Press newsman, Ken Siner, locked himself in an office and tried to place a call to Oklahoma City, Mrs. Cummings came on the line to loudly make any conversation impossible. "You were told 'No calls'," she told him.



Police, armed with shotguns, guarded the back door of the BIA office, while some men were placed on the roof of the building. Sheriff's deputies were marshalled at the courthouse. But police withdrew at the request of George Scott, a member of the taskforce and deputy director of the BIA's office of education in Washington.

"There was no need to call the police," John Trudell said. "Between our group and George Scott's group, the situation was completely under control. We were in our building, doing Indian work."

June Hale was parked outside, waiting for her husband to leave the meeting. But he wasn't going to remain in Pawnee for long afterwards.

Camp emerged from the negotiation room to tell the group waiting, "They're going to give Hale a ten-day leave of absence and get somebody in here to investigate . . ." He also happily announced that the JOM money will be cut off at once and a special audit would check the way funds had been spent.

Most of the criticism of Hale alleged that he was more active in white interests than in Indian interests. They noted he had been no help to the parents in getting a settlement of the long-hair issue. He also had gotten involved in a dispute as to who are the Pawnee tribal leaders – the BIA-recognized leaders are currently under a court restraining-order filed by another group who also claim tribal leadership.

Also, Hale was criticized for not disciplining another BIA employee on his staff, Ty Burnett, who ran for the local school board in opposition to Lillie Cummings and won the race. However, he had to resign when it appeared that he had violated federal law which prevents federal employees from participating in campaigns.

Another target of criticism is Sidney Carney, director of the state BIA agency at Anadarko. Protesters also indicated there was trouble brewing in the Tulsa schools over control of Indian funds, and another long-hair problem was in the making at Locust Grove.

But it was unlikely that the protest group would be satisfied with anything less than total victory. "Damn, I feel good," Camp said after the negotiations. "We're here to get things done – and we're going to get things done. Period."

The waiting group – which had swelled to over 100 Indians – were told that virtually all demands had been met. In addition to the suspension and the investigation, agreement was reached that:

– the BIA would ask the U.S. Justice Department to intervene in the suit against the Pawnee School Board to prevent the school from barring Indian youths from school because their hair is too long.

–until the youths are allowed to return to school, the BIA will pay for their education, if necessary, sending them to nearby private schools.

– a new state contract detailing how Oklahoma will spend JOM funds next year will be negotiated through five regional meetings in the state with tribal members.

– if any violations of law are found in the expenditure of JOM funds, the BIA will push for prosecution of responsible officials.

Enter the "Indian Establishment"

Equally as outraged as the white businessmen were the establishment chiefs recognized by the BIA. They were offended because the Bureau – upon whom they depend for support – had gone over their heads in giving in to the activists.

Commissioner Bruce cancelled a meeting in Oregon to come to Oklahoma City. When he gathered with tribal leaders, a crowd of concerned Indians were also present and began raising questions about the use of JOM funds. At that point, tribal officials said they wanted to meet privately with Bruce, who said he would come back to meet with the other Indians later. In private, the tribal officials wanted to hear Bruce's explanation of why he had given in to the demands of the "militants."

"We asked him if he would support "a bunch of militants, or duly elected authorities," Harry J.W. Belvin, chairman of the Choctaws Tribal Council said later. Belvin also claimed a pact of assistance was agreed upon at the session: "They promised to support the commissioner and be behind him – I think it was mutual."

Bruce also denied that any agreement had been reached with the activists, and that agency head James Hale was not relieved of his duties, but was "taking a course of instruction" somewhere. However, Jim Thomas, Bruce's administrative assistant in Washington, said by phone that the actions had indeed been taken and that Hale was moved out to "cool" the situation. While Bruce and James said there had been no cut-off of the JOM funds, Thomas said the halt of funds was "immediate".

George Scott, the BIA official who was in on the negotiations, also was covering his tracks. At Pawnee he had told the press that "we will admit these [JOM] funds have not been used in the best way." Now he told reporters "I meant we were aware *nationwide* that the JOM funds had not always been used to the best possible benefit" and that he did not intend any slam at Oklahoma officials.

When the commissioner returned to the room where the "common people" were waiting, Belvin was the one who reported on what had happened behind closed doors. An Indian woman stood to say she had seven children, and that "Indian funds" had done nothing for them. She and Belvin engaged in a brief argument, and she said Belvin should leave the meeting.

When Bruce asked J.W. Belvin, a rancher who is the elected Principal Chief of the Choctaw Nation, to recount the conversations to the audience, a woman called out for Belvin to "get off the stage."

Belvin refused to leave, saying he would have to be "pushed off this stage," and made a few choice remarks to the woman making the demand.

At this, Carter Camp grabbed Belvin, throwing him to the floor of the stage, practically at the feet of Louis Bruce.

"The lady he is insulting is my aunt," Camp explained. Belvin's grandson ran from the back of the auditorium and confronted Camp, but others intervened and there were no further incidents.

But it was definite that the September events had altered the politics of Indian matters in Oklahoma in some permanent way. And the establishment chiefs weren't happy with it at all.

"This group of militant Indians is trying to take the law into their own hands," Belvin said.

The Vigilantes and the Power Structure

Pawnee was shook by the meeting and the "takeover" of the BIA offices. Rumors that vigilante posses were forming to "get" the Indians spread through the town, were emphatically denied by Mayor Glenn Wood, and just as quickly spread through the town again.

Mayor Wood admitted that some downtown businessmen have "talked" about means to prevent takeovers of public or private buildings, but he assured governor David Hall as well as Washington officials that the vigilante rumor was "absolutely false."

Assistant district attorney Hancock did say that "people are fed up with the agitators [the Indians] and are not going to let them interfere with the school system."

Dean Bridges, director of the Community Action Program in Pawnee, said he had "merely suggested" that the VISTA employees resign.

Bridges said he had just said "it would be in the best interests of the community."

And the long-haired braided youths were back in school as a result of the appeal case to a higher court. The 10th Circuit Court of Appeals in Denver had ordered them to be readmitted pending the hearing of the case.

Lillie Cummings said she and other mothers had escorted their children to the junior high school. They saw the youths admitted to classes, and added that school officials "were real nice about it."

That little expedition to the school, however, caused a report of "an Indian invasion" to spread throughout Pawnee, which, according to Mayor Wood, caused the vigilante talk to get going.

But, said the mayor, it was mostly "coffee shop talk" by local business men, and "I can assure you the whole idea is pretty far fetched."

The Pawnee Chamber of Commerce passed a formal resolution, however, opposing the taking over of any office by force. It has asked the BIA to make a formal investigation of the incident, and wants the BIA to visit Pawnee "to talk to the local Indians."

Three young VISTA workers who had been doing volunteer work with Indians have resigned and are now out of Pawnee. They are Jason Tollette, 22, and Lloyd and Sharon Lowe.

"I know the VISTA workers wanted to stay, but there has been a lot of angry talk and we were worried for their safety," Dean Bridges, director of the local United Community Action Program.

Petitions have also been circulating, and reportedly have been signed by 400 persons.

"The recent actions of the Washington personnel in acceeding to the many demands of a small minority of Indian dissidents who were led by professional agitators was unwarranted and not responsible," the petition reads. "We would encourage you to contact the people of the Pawnee Tribe to ascertain the true feelings of the tribe. Additionally, it is reprehensible that an official from the Washington office of the BIA can affect the peace and safety of this community by attempting to thwart legitimate police efforts to control the demonstration."

(Thanks to David Jones of the Tulsa Tribune Washington Bureau, to Ken Siner of the Associated Press, Larry Nation of the Tulsa World, Ralph Marler of the Tulsa World, Windsor Ridenour of the Tulsa Tribune, John Greiner of the Daily Oklahoman of Oklahoma City, Paul Cartledge of the Tulsa World's Capitol Bureau, Ralph Marsh of the Tulsa Tribune's Capitol Bureau, the Oklahoma Journal, and to their papers for their coverage of these events, upon which this article is based.)

Oklahoma:

Anadarko, Oklahoma – Disputes between the Bureau of Indian Affairs and the many nations of Indians who were placed in this "Indian Territory" are nothing new. Some recent examples may illustrate the problems.

Take the Kaws. Once known as the Kansa Indians, they have a state, a river, a dam, and several cities named after them. But the Kaws say that is where the honor ends. The BIA recognizes as tribal leader a man whom the Kaws say is less than 1/4 Kaw. Ironically, while he is recognized as chief, he does not have enough Indian blood to be recognized to draw any kind of BIA assistance such as welfare or educational benefits. In the past years, the Kaws have lost their school, mission, cemetery and town, and are now landless.

Or the Choctaws. Their chief, Harry Belvin, was for years appointed by the President of the United States. When Congress finally approved elections, the popular candidate was David Gardner, 34. With the approval and assistance of the BIA, Belvin drew up election regulations which raised the age requirement for Choctaw chief to five years more than is required to be a U.S. Senator, making Gardner an ineligible candidate.

The Choctaw people have been trying for years now to get an accounting of expenditure of tribal funds, and the Oklahoma City Council of Choctaws has posted a $200 reward for disclosure of the information. Choctaws say the money belongs to them, and they have a right to this information, which they say should be public documents. But the tribal council – backed by the BIA – won't release the information.

Or the Chickasaws. Land belonging jointly to the Choctaws and Chickasaws is being advertised for sale. The BIA says Overton James, the tribal chief, has approved of the sale. But at least some of the tribal people want to have sales halted until a vote of the people is taken. However, Muskogee area director of the BIA, Virgil Harrington, has approved of the sales.

photo by SP/5 Rick Hayeland

THE NEW LOOK IN INDIAN EDUCATION – Fort Sill Indian School, operated by the Bureau of Indian Affairs, has become the first of the Indian Schools to get an Army Junior ROTC (Reserve Officers' Training Corps). This all-Indian color guard came over from the nearby Army base for the opening ceremony.

ROTC at Fort Sill Indian School wins Interior Dept. praises.

(When the ROTC training program was installed at Ft. Sill Indian School, deputy Assistant Secretary of the Interior for Indian Affairs, William L. Rogers, attended the ceremonies. Some of his remarks are excerpted below:)

The Department of the Interior on behalf of the Bureau of Indian Affairs, accepts with pride the contract for the first Army Junior ROTC unit ever installed in an all-Indian high school.

Fort Sill Indian School, I am sure, is justly proud of this achievement and honor. . . . ROTC training at Fort Sill will give to young Indians an opportunity to prepare for military service. . .

The Army Junior ROTC came to Fort Sill High School because the Indian teachers, parents, and students here wanted a ROTC unit. . .The active instructors will be American Indians. . . that policy is in line with President Nixon's self-determination program.

Junior ROTC is an integral part of our Nation's strength. It helps prepare young people for military duties they may have to assume in a national emergency. While America is a peaceful country, and does not covet the territory of any other Nation, it must keep its defense forces in a state of readiness. . .America's Indian people have always responded to the defense needs of their country. . . I congratulate the Fort Sill Indian School for installing an Army Junior ROTC unit. I am sure both the school and the Nation will benefit from this development.

Students protest against Ft. Sill Indian Schools policies

Fort Sill, Oklahoma – The superintendent and principal of the Fort Sill Indian School were placed on administrative leave October 3 after some forty students and American Indian Movement members seized the school's administration building and held it for nearly 21 hours.

Area tribal leaders who are members of the Fort Sill Indian School Advisory Board took the action after a closed-door meeting with some of the protesters and school officials.

Duke Cooper, Jr., director of the Kiowa tribal council, said Earl Weahquo, a Kiowa from Anadarko, will become acting superintendent, replacing Jack B. Williams until "athorough investigation has been conducted into the school situation." Principal Robert Randolph was also placed on leave, although both men will remain on payroll pending completion of the investigation.

Among the objections to the administration was the new Reserve Officer's Training Program (ROTC), as well as curfew rules.

"The students are protesting the complete insensitivity of the administration here to deal with Indian problems," said Carter Camp, a Ponca.

Indian leaders and federal authorities converged on the school after the administration building was seized Oct. 2nd. No violence was reported at the school, located in southwest Oklahoma, but there was some minor property damage. Four young Indians were taken into custody by school personnel, but were released by police. No charges were filed.

The students occupying the school were joined by PTA president Doc Pewewardy, who said the takeover was a "last resort" after the school officials had "ignored our efforts." He said state and national BIA officials were told of complaints in mid-September in Oklahoma City. "Our efforts are ignored by everyone," he said.

Student spokesmen said arresting police officers had "roughed up" several protesters. Arrested were Stanley R. Holder, 23, a Vietnam veteran accused of trespassing; Ozzie Red Elk, 24, for trespassing; Anna Rose Dewey, 20, and Alfreda Dewey, 19, were charged with creating a disturbance, Lawton student Debbie Chapman, 16, is charged with interfering with a police officer, and resisiting arrest; Frances Wise, Holder's sister, 29, the mother of three boys barred from the Lawton schools last year because their hair was too long was accused of trespassing, interferring with an officer, and resisting arrest. The charges are all misdemeanors, but arresting officers conferred with the district attorney about filing felony "inciting to riot" charges.

Newton Lamar, vice-chairman of the Wichita Tribe, was not very receptive to the new activism which is arising in Oklahoma. "I don't like their methods at all," Lamar said. "They say they want to better the Indians' position, but it's always Indian people they are coming in conflict with. We know where our problems are, and it is not here – it is in Washington."

Having finally figured out what colonialism is all about, it appears that native people are catching on rapidly to the neo-colonialism that has replaced it. And Indians who set themselves up as screens between their people and Washington are going to be the first targets.

The school is located near the grounds of the old Army fort where a number of Indians, including Geronimo, were imprisoned as the invasion of the late 19th century moved westward. *(Associated Press)*

(Paul Stapler and Joyce Tinkham, in Ann Arbor, Mich., have started their own list of "INDIAN is . . . " part of which we have printed here, to add on to the list that Reuben Snake started last year. As you think of other ideas to add, send them in to AKWESASNE NOTES')

Indian is . . . *having your choice of at least thirty different Indian Unity organizations to join.*

Indian *is still being called "Indian" 500 years after Columbus thought he landed in India.*

Indian *is having whites be surprised at your European surname that your friendly neighborhood missionary gave you as a "gift".*

Indian *is noticing how whites tame the "wild" prairie and the "wild" forests, and wishing he would tame the cities instead.*

Indian *is wishing the Apaches would come to the rescue.*

Indian *is having people ask where your head-dress and feathers are, when you can only afford to wear jeans and a plaid shirt.*

Indian *is knowing all about the white man's culture and society, but knowing he knows nothing about yours.*

Indian *is being a minority big enough to notice and small enough to ignore.*

Indian *is having everybody think all Indians live in tipis, when you really know your people live in old Fords and run-down shacks.*

Indian *is having your beadwork copied in Hong Kong and having Navajo Rugs imported from Belgium.*

Indian *is having the white man cook "organic" food and sell it at high prices that your ancestors cooked better – and for free.*

Indian *is sitting around looking "colorful" at powwows.*

Indian *is having a white person call your wife, daughter, mother "squaw".*

(From the Native Press of the Indian Brotherhood of the Northwest Territories, come these additions: –

Indian *is discovering that mothers of the little white girls who bring you home after school for a snack wash your dishes a second time.*

Indian *is listening to your fifth-grade teacher explaining the history of your people, saying that your ancestors are immoral, primitive, barbaric, and inferior.*

Indian *is having a white woman tell you over and over and over that you are equal.*

Indian *is having a white man approach you to tell you how much he likes Indian girls.*

Indian *is having your teacher giving you an assignment about "being Indian" and wondering what she would write if you asked her to tell about "being white".*

"Trail of Broken Treaties" Caravan moves on Washington D.C.

(As this issue of AKWESASNE NOTES is being printed, a caravan of native peoples from many points on the continent are converging on Washington, D.C. This article describes the background of that movement – our next issue (hopefully) will cover what happened in Washington. The Editors)

"Each year, our White intruders become more exacting, oppressive, demanding, and overbearing. Wants and oppressions are our lot. Are we not being stripped day by day of the little that remains of our ancient liberty? Unless each tribe unanimously combines to give a check to the avarice and oppressions of the whites, we will become conquered and disunited and we will be driven from our Native Lands and scattered like Autumn leaves before the wind."

– Tecumseh, 1812

Washington, D.C. – A wagon train in reverse will bring thousands of native people with protests and petitions for selected federal agencies and departments into the Capital City of the United States for the week prior to elections.

Sponsorship has come from many groups: American Indian Movement, National Indian Brotherhood of Canada, Survival of American Indians, National American Indian Council, Native American Rights Fund, National Indian Youth Council, National Council on Indian Work, American Indian Commission on Alcohol and Drug Abuse, and National Indian Leadership Training. Other church, education, women's and activist groups have endorsed the caravans.

"Government officials have been controlling our lives for some time now," said Vernon Bellecourt, national AIM co-director. "We want them to know we want a self-determination as the native people of this land."

Co-chairmen of the caravan are Robert Burnette, Rosebud Lakota, director of American Indians and Friends, Inc., and Reuben Snake, executive director of the National Indian Leadership Training Program. Co-ordinators in the capital are arranging temporary housing and food for the participants

At the White House, minority affairs special assistant expressed concern that the caravan members be sure to recognize strides which he says the Nixon administration has made in serving the nation's Indians and in reforming the Bureau of Indian Affairs.

Planners of the meeting said it was not their intention to cause civil disorder, but simply to seek recognition that governmental agencies have been responsible for neglect of native peoples, and that changes will bring new hope.

"In spite of federal law and the Indian Re-organization Act of 1934, the Government has acted illegally and has turned tribal leaders loose with unprecedented powers. They're pawning Indian land, bouncing checks all over the country, while the BIA takes the three-monkeys position – hear no evil, see no evil, speak no evil," says Robert Burnette, co-chairman of the march.

Among the ideas likely to be discussed in Washington will be to demand new legislation to remove the Bureau of Indian Affairs from the Department of the Interior where it is in conflict of interest with other bureaus, and to establish a Federal Indian Commission responsible directly to the President with Indian wishes considered in all aspects. Indian people have raised the chronic charge that the Department of the Interior is more interested in exploiting natural resources of Indian-held land than it is in protecting tribal rights.

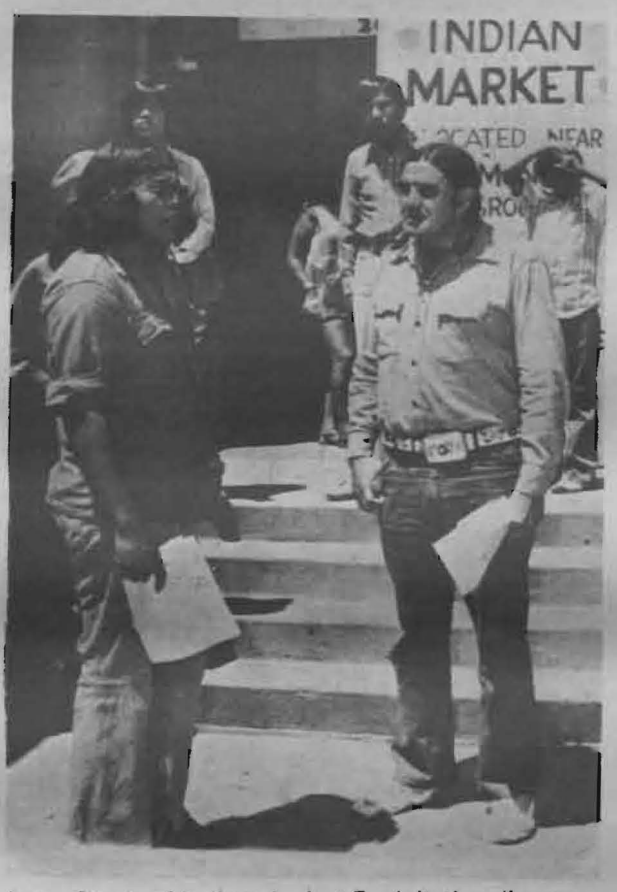
The Seattle leg of the caravan is being led by Sid Mills, Nisqualli who this year made a tour of the People's Republic of China, Russell Means, Lakota who was active in the Mayflower, BIA offices, and Raymond YellowThunder protests, and Hank Adams, Assiniboine-Sioux fishing rights leader.

The San Francisco trail will be led by Dennis Banks, co-founder of AIM, and by Mad Bear Anderson, Tuscarora activist. The Los Angeles group will be led by William Sargent, Chippewa, and Rod Skenadore, Oneida.

– photo by Jerry Gay

Bernie White Bear, Hank Adams, Russell Means, Sid Mills and Robert Free discuss Northwest portion of the Trail of Broken Treaties. Other caravans left from other cities – all headed for Washington, D.C. Nov. 1

"We want to focus on the issues, and not on tepees near the Capitol dome," Hank Adams said. "We don't want anything to detract from our focus on human lives."



Larry Casuse of Indians Against Exploitation discusses movement strategy with Vernon Bellecourt, national co-director of American Indian Movement,

We ask the physical, moral, and spiritual participation of all concerned Native Americans of the Western Hemisphere. . . we ask especially the presence of our spiritual leaders. . .

We ask the moral, physical, and financial participation of Indian interest groups . . .

We ask the moral and financial support from bona-fide human and civil rights groups, as well as the Labor Movement . . .

We ask financial and spiritual support from all church-administered Indian Mission Boards and caucuses of the major Christian denominations of this country . . .

We invite the support of all the minorities of America who have been oppressed psychologically, racially, economically, and religiously by the larger society as alien and unequal cultures.

We ask financial and spiritual support of environmental groups who demand with us that the devastation of our Mother Earth cease and Her wounds be healed. . .

We urge the support of all citizens of conscience who have a stake in a sane common future of justice in this hemisphere . . .

(While this appeal was issued prior to the caravan, the need for support of the issues which will be raised in Washington will continue. Groups and individuals can be prepared to give the necessary support when those issues are made known.)

The need for support on the issues which will be raised in Washington will continue. The objectives of the caravan have been announced, and further goals will be discussed in Washington and announced at that time. People can look to their own lives and their own hearts for ideas of "what can I do to help?"

(Thanks to Jon Tiger of the American Indian Press Association and Ray Ruppert, Religion Editor of the Seattle Times, for information used here.)

NATIVE PEOPLE GET DIVINE GUIDANCE TO ASK MORMONS FOR ONE MILLION DOLLARS

Salt Lake City, Utah – A group of native people planning a nationwide caravan to Washington, D.C., asked the Mormon church to give them $1-million dollars to help finance the effort. They said they had been inspired by God to make the request.

The group came to Salt Lake City to address the Church of Jesus Christ of Latter-day Saints officials, where tens of thousands of Mormons had assembled for a semi-annual conference. However, ushers refused to admit them and they were locked out of the Salt Lake Tabernacle.

A prepared statement was given to a church aide, who was asked to carry it to church president Harold B. Lee. There was no disturbance.

Mormons base their theology on the principle of divine revelation through the president of the church. The founder of Mormonism, Joseph Smith, said he had a vision in which he was told Jesus came to the new World and established a religion among the natives here after his cruxification in Palestine.

Vernon Bellecourt, national co-director of the American Indian Movement and head of the Denver AIM chapter, said their message to the Mormons was also divinely inspired.

"We too have had a vision, and you have to recognize the validity of our vision," said David Hill of Salt Lake City, a member of the native delegation.

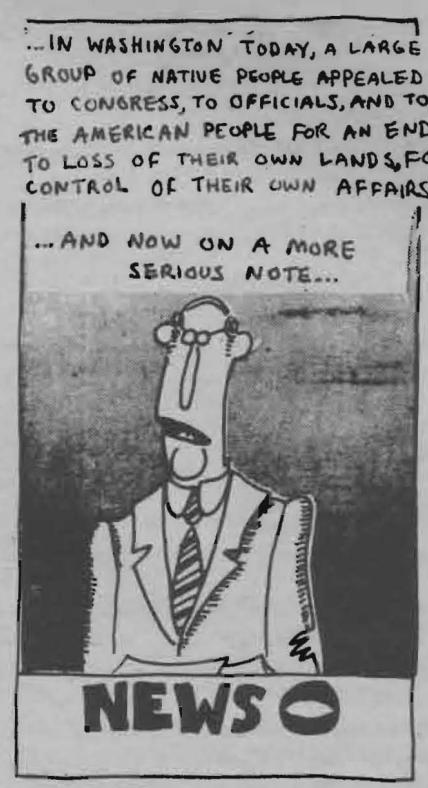
The statement accused the church of paternalism towards American Indians, of creating programs for Indians, but not with them. They asked $1-million during the current fiscal year, $100,000 of it immediately to finance the Washington caravans.

In a recent interview, Mormon president Lee said that his church does more than any other for minorities. Bellecourt said the programs do nothing to help Indians help themselves, however.

The church told newsmen that it was "studying" the request. *(United Press International)*

. . . BUT LUTHERANS LEND SUPPORT

Minneapolis, Minnesota – Delegates to the American Lutheran Church here October 7 urged church members across the nation to give sympathetic support and accommodations to aid cross-country caravans of Indians who are headed for Washington, D.C. The voice vote followed a plea before the 1,000 delegates by Clyde Bellecourt, a leader in the AIM chapter here.


..IN WASHINGTON TODAY, A LARGE GROUP OF NATIVE PEOPLE APPEALED TO CONGRESS, TO OFFICIALS, AND TO THE AMERICAN PEOPLE FOR AN END TO LOSS OF THEIR OWN LANDS, FOR CONTROL OF THEIR OWN AFFAIRS...
...AND NOW ON A MORE SERIOUS NOTE...
NEWS

The National Scene

Clarence Charley and infanr . . . "looked suspicious"

INDIAN FAMILY JAILED BECAUSE POLICE IN ALBUQUERQUE DON'T LIKE LOOKS

Albuquerque, New Mexico — An entire family of native people ended up in jail here after a policeman stopped their car because they looked "suspicious."

Arrested were Clarence Charley, 26, charged with resisting arrest; Susan Charley, 19, battery and interfering with a policeman; William Madison, 49, charged with disorderly conduct and resisting arrest, and Louise Madison, 48, charged with interfering with a policeman. All are now out on bail.

Patrolman Samuel Hatty stopped the car the family was driving in because there were "numerous boxes and packages" stacked in the back seat and the trunk. (The Madisons and their daughter, Susan, trade in Indian crafts and sell at fairs, exhibitions, and crafts shows and at their own trading post. Mrs. Madison is Penobscot, Clarence Charley is Navajo.)

Hatty said there had been numerous burglaries in the area. He said the car was suspicious, and so he stopped it.

Mr. Madison said that when he asked what he had been stopped for, the policeman said, "Shut up — you're under arrest." The officer called seven other patrol cars to assist him. Mrs. Madison says she was struck by the policeman as she attempted to show him her identification card and registration.

When Clarence and Susan got out of the car, carrying their infant, he was grabbed and handcuffed. He charges that he was thrown to the ground and beaten and kicked, as was Mrs. Charley.

Mrs. Madison, who has a severe heart condition, was allowed to phone her physician to meet her at the police station. They gave him the infant to keep while they were in jail, although, she says, the police said that they could find a better home for the baby than the Indian family could give him.

She said that her stock of crafts was damaged in the search (the policeman asked if they were drug addicts), that food in the car spoiled, and that they had to pay for towing and storage of the car.

Mr. Charley says police grabbed his medicine pouch from his neck and that he could not have it in the jail, although he noticed people of other faiths wearing religious medals in the jail.

Patrolman Hatty disputes the Madison's story, saying that Madison swore at him, struck him in the face, and that Charley hit him in the back of the head while Mrs. Charley took his nightstick and tried to hit him with it.

The Madisons ask for support of the native community for their trial, which will take place November 13 at 2:30 p.m. Dick Bosson, Legal Aid attorney in Albuquerque, is representing them.

CIVIL RIGHTS HEARINGS IN SOUTHWEST

Washington, D.C. — The United States Commission on Civil Rights will hold two hearings in mid-November on the civil rights status of American Indians, according to John A. Buggs, staff director of the Commission.

The first hearing will take place in Albuquerque, New Mexico November 14-15, and the second in Phoenix Arizona November 17-18. Other hearings will be held early in 1973 at other on- and off-reservation sites.

"We didn't think it would be any different this time"

Philadelphia, Pennsylvania — It came as no surprise to Deena Shenandoah when four Iroquois men were given prison sentences September 15th for assaulting two city policemen.

"We were expecting it to turn out the way it did," Mrs. Shenandoah said later. "Indians have never received justice in a white man's court. We didn't think it would be any different this time."

Mrs. Shenandoah is the widow of Leroy Shenandoah who at the age of 34 was killed by policeman Albert Montanaro on March 2nd during the same incident for which the four men are on trial.

All, including Shenandoah, were highsteel construction workers commuting a week at a time between their reservations at Onondaga and Akwesasne and Philadelphia.

Shenandoah died on a second-floor balcony of an apartment building at 1114 Spruce St. while a Hollywood movie company was filming a chase scene on the sidewalk below.

The Trial

William Kunstler was one of the lawyers representing the defendants. He asked the court to take "appropriate action" after he discovered that the prosecutor, assistant district attorney Donald Joel, and two other assistant district attorneys — Arthur Shuman and William J. Stevens — had gone out to lunch during the trial recess with the principal state witness. The judge had advised witnesses not to discuss the case with anyone during the recess.

The witness was policeman Albert Montanaro. During the morning, he had testified that when he tried to convince several persons to leave the fire escape, he was struck in the face by a very strong blunt instrument. He said several men tried to push him off the third-floor landing, kicking him. However, when it came time to talk about shooting Shenandoah, Montanaro said he "didn't remember" firing the shots.

Another witness, Sgt. Thomas Rambo, said that Shenandoah had hit Montanaro, saying "I live here — you get off this fire escape!"

Kunstler was unsuccessful in getting the court to order the police department to produce the personnel files of Rambo and Montanaro. He wanted to see if they had a past record of provoking confrontations.

This seemed to irritate the judge very much, and he shouted, "Unwarranted. It will not be tolerated."

There was no jury — and the defendants are automatically entitled to trials in Common Pleas Court where they can request a jury.

Prosecutor Donald Joel had argued that the Indians were guilty of "a ruthless, relentless, brutal attack upon two officers who went to the fire escape merely to maintain order."

However,. as defense attorney Jack Levine pointed out, one of the defendants was shot in the back. How, then, could he have been coming toward one of the officers as was testified?

Levine said he intended to attack the "credibility" of the officers as to who was attacking whom and under what circumstances."

Judge Charles P. Mirarchi Jr., sitting in Municipal Court, found the survivors of the incident guilty. John Benedict, 26, a Mohawk from Cornwall Island, received two to five years in prison and a $1,000 fine. Maynard Gabriel, 31, an Onondaga got 11½ to 23 months and a $500 fine. Marvin Crouse, 24, Onondaga, 6 to 23 months and a $200 fine, and Raymond Moses, 19, Onondaga, 3 to 23 months.

Both Benedict and Moses had also been shot by the police.

The four men were released on $2,500 bail each, pending appeals.

Judge Mirarchi said after the trial, "I think the policemen were fighting for their lives. The sentences, I think, were reasonable in light of the nature of the case."

The judge said his decision was not affected by the fact that Shenandoah had been killed.

"I think it should be noted that this was a rather high balcony," the judge said. "The police had two things against them — they were outnumbered and they were in a high place where the Indians were more accustomed than themselves."

Many Iroquois had travelled from upstate New York to Philadelphia to watch the trial. Most were angered by the judge's decision.

Mrs. Beulah Powless, Shenandoah's sister, said Judge Mirarchi's ruling gives police "a license to go out and hunt Indians. All of us were very angry and disappointed, but we more or less knew what the verdict would be," Mrs. Powless said. "I guess we really weren't expecting a fair trial."

About 75 Indians attended the four-day proceedings and about 25 policemen were assigned as courtroom guards.

Mrs. Powless said that when she and others passed through the corridor, they overheard a policeman say, "Here come the redskins — they should have killed the whole tribe."

Perhaps the saddest of those who came to watch the trial was Mrs. Sanford Shenandoah, Leroy's mother. Four months after Leroy was shot to death, her older son, Clifford, 38, was struck by a car and killed. He had been on the scene in Philadelphia when Leroy was killed, too.

"My heart is almost broken," the mother said. "It will be a long time before it is mended again."

Contributions to assist in the legal expenses of the appeal may be sent to:

Six Nations Brothers
Leroy Shenandoah Memorial Fund
Onondaga Nation
via POBox 148
Nedrow, New York 13120

THE FAT REMAINS ON THE B.I.A. ALTHOUGH IMPORTANT PROGRAMS ARE SLASHED IN ACROSS THE BOARD BUDGET CUTS ORDERED BY NIXON

Washington, D.C. — The protests of BIA personnel not withstanding, the controversial budget slashes for the Bureau of Indian Affairs by the Nixon Administration are still in effect.

The Bureau will actually be spending less next July than during the present year on its Indian programs. Official comments are that the signing of the Social Security bill in midsummer meant realignments of the federal expenditures. While there is a paper increase of money, $70-million of the total amount will go to payment of The Alaska Native Claims Act.

"The [new allowance] makes no provision for any improvements to Indian programs other than roads," a confidential memo of top BIA staff says. "It does not provide for increased cost of operation due to inflation, does not provide for increased school enrollments, does not provide for increased welfare case load and cost increases; does not provide for protecting the natural resources remaining for the Indian, does not provide for any badly-needed irrigation projects, and does not provide adequate funds for school construction."

The largest single cut will be education — $22.5 million. 25 of the 37 BIA programs will also be cut, including $6.8-million from welfare and guidance services.

Specifically the cuts would mean closing down the preschool child program, tribal summer employment program for 22,000 Indian teenagers, the Sioux Junior College program; contracts with the University of New Mexico Indian Law Program and masters degree programs with Dartmouth, Georgia, Arizona and North Dakota will be terminated.

All tribal work experience programs will be eliminated, and payments of general assistance and child welfare will be discontinued. Construction of 32 new homes and repairs on 234 more is cancelled. Eight national field offices and seven area offices for employment assistance will be closed.

At the National Tribal Chairman's Organization in Eugene, Oregon in August, Interior Secretary Rogers C.B. Morton said that the Nixon Administration had a good record on Indian matters, and "funding is the strongest indicator of commitment in government."

Like a high school story problem in algebra, it is now up to Indian peoples to use these statistics to draw their own conclusions.

The National Congress of American Indians has done their homework, and has sent messages to 50 senators and congressmen protesting the cuts. And Louis Bruce, attempting to keep in good standing both with tribal officials and with the White House, has tried to explain why he did not consult with tribal groups before making the cuts as, under the IRA legislation he is required to do, and has made equal efforts to explain to his superiors why he is talking to the tribes about the cuts.

Much of the Bureau's budget is fixed with civil service salary payments, political programs that one dares not tamper with, and legistlative mandates such as the Alaska Claims payment. Thus it is the innovative programs created by Indian in-put and demand that are the first to go. While there is a lot of fat on the BIA that could be trimmed, it is the toughest part of the animal to cut.

(Thanks to Richard LaCourse of the American Indian Press Association for his information.)

California Land Claims issue reopened by California Indians

The Brown Berets, a Chicano organization, occupied a portion of Santa Catalina Island off the coast of southern California for 24 days in an effort to establish an independent Chicano land base, but left without incident after being asked to go by a municipal judge. However, they were escorted off by sheriff's deputies.

Sacramento, California – A group of California Indians has reopened the question of their land claims and asks the U.S. for $5-billion for the 64 million acres they say is stolen from them.

Meetings have been held throughout California by various Indian groups to discuss the situation. The Karoks, in one such meeting on August 5, gathered 250 tribesmen at Happy Camp, decided to refuse the distribution checks and to join the lawsuit.

"The settlement the government has proposed amounts to a modern-day Manhattan exchange," says Joe Carillo who is coordinator for California Indians for a Fair Settlement (CIFS). He referred to the purchase, so-called, of Manhattan Island in 1626 from the Indians for about $26 in beads and trinkets.

The Indian Claims Commission reached a California settlement of $29.1 million, based on an estimate that the land was worth 47 cents an acre in 1853 when white men began taking over Indian lands.

"The government has admitted they took the land from us illegally and we want it back," he said. Some California tribes are seeking a larger settlement, while some, like the Pit River Nation, is fighting to get back its original land.

Carrillo describes the 47-cent-an-acre settlement as absurd. He contends the Indians were defrauded by the settlement. For one thing, Carrillo points out, there was about $2-billion worth of gold in California in 1853 – a fact that alone would place the value of the land at well over $20 an acre.

Carrillo said government checks of about $500 to $600 per Indian for the land claims are expected to be mailed to some 85,000 Indians within the next few months.

Carillo's group is asking that Indians turn the checks over to a trust account. He said if the lawsuits are successful, the checks will be returned to the government in lieu of the larger settlement or land rights. If they lose, the cash will be distributed to the Indians with interest.

There is growing support in California for the Indian position. On September 26, the annual conference of California lawyers representing the 41,466 lawyers in California, adopted a resolution petitioning Congress to adopt laws to provide a land base for all California Indian Tribes.

The Bar of California recognized that to an Indian tribe, "a land base is absolutely indispensable for cultural, religious, and economic reasons."

On October 24, the Pitt River Nation filed with the Indian Claims Commission a petition to set aside the controversial $29-million judgment. The petition claims massive fraud on the part of the U.S. Government in concealing the billion-dollar value of California in 1853, the year in which the U.S. illegally took California from the Indians – according to the Commission's own findings.

"The Attorney General falsely represented that in the damages phase of this litigation, the only factual issue before the Commission would be the value of the land. He knew that there were other elements of damage which were clearly set out in the Indian Claims Commission Act, i.e., torts [a suit for damages]," the legal petition states. The government knew, from the many Congressional hearings on the California Indian claim, that there had been genocide which killed somewhere between 100,000 and 200,000 California Indians between 1850 and 1880 – not to mention child and adult slavery, starvation, rape, kidnapping, the petition states – " . . . the validity and massiveness of the claim was never denied by the government."

The petition challenges the finding of the Commission that the Indians approved the settlement, insisting that the approval was based upon "a change in the rules of the game after it was played".

The Pitt River people also say their constitutional rights were violated since the Government, which was the opponent in the case, refused to permit a change of attorneys when their own attorney "sold them out". They say too that the balloting on accepting the claim was fraudulent, with many more ballots distributed than there were people entitled to a vote.

The petition also objects to the Commission awarding to the attorneys handling the initial claim a fee of more than $2,600,000.

The suit was filed by attorney Aubrey Grossman, who noted that the California legislature, in 1852, had appraised the most worthless lands in the state at $12 per acre. Furthermore, there was no compensation for the $200 million in gold taken out before 1853, nor has there been any compensation for loss of hunting and fishing rights.

RICHARD OAKES MEMORIAL FUND

Now his body has been laid to rest within the earth. His spirit rejoins the others of his people who have gone before. The ten days of mourning are over and the feast has been given. His many friends and relatives who came to mourn his passing have gone back to their homes scattered across thie great land. Now we dry our tears.

The purposes of this memorial fund are to keep alive some of the dreams and visions of Richard, but first we must see to the welfare of his wife, Annie, and of their seven surviving children. With the help of friends, the Oakes family had been planning to build a house at Kashia, Stewarts Point Rancheria. The house was to incorporate the styles of the Pomo roundhouse and the Six Nations Longhouse. It was to be built large enough to assure extra space for visitors and family gatherings. Indians who know carpentry are ready to begin work as soon as the materials can be purchased.

With the building of this house, there should also be funds made available so that Annie Oakes can raise her children without the necessity of having to seek employment.

In the long struggle for the return of portions of stolen Indian lands, Richard always stressed the importance of a land base sufficient enough to support the tribe. He spoke often of purchasing land adjoining Kashia, as this rancheria is only a forty acre parcel with little space for further settlement, let alone any economic programs. Land is available at this time, and Richard justified such a purchase by emphasizing that it would "be bought and held until such time as the government acted to return it to the tribe." This land will be used for a community garden and greenhouse gardening. It would also be available to the tribe as a hunting ground, for he wished most of it to be left as natural forest.

Among his many ideas was the creation of a "true" Indian school where children and adults could re-learn the traditions, language, arts, and values of our many tribes. Hopefully, there will be a good response to this plea for funds to keep alive the dreams and visions of Richard Oakes.

Your response will let us know how far we can go ahead with this. Remember the children.

DONATIONS AND INFORMATION:

Richard Oakes Memorial Fund
c/o Dewey Barnes
Box 662
Clearlake Oaks, California 95423

CHARGE DOUBLE STANDARD OF JUSTICE AS INDIAN HELD ON $150,000 BAIL

Oakland, California – The Oakland Chapter of the American Indian Movement (AIM) charged here that the handling of the shooting of Richard Oakes was part of a "blatant double standard of justice.

Within the last ten months, there have been at least three killings of Indians by white people in California – Michael Ferris, William Smith, and most recently, Oakes. All three white people admitted the killings, and all were charged with involuntary manslaughter. Two were released on their own recognizance, and the third, Michael Morgan who shot Oakes, on $5,000 bail.

In contrast, AIM members point out, is the case of Constancio De O'Campo, a Miwok man and resident of Vallejo, California. He was arrested on September 20 in connection with the death of a white man near Sonora. He was charged with first-degree murder, and his bail set at $150,000.

Mr. DeO'Campo is 36, married, and has five children. He is a respected member of his community with no previous arrest record whatsoever, has held the same job for the last twelve years, and was attending night school previous to his arrest. Since he was arrested, he has had to sell his home, exhaust the family savings, and lost his BIA grant to continue his education.

The Tuolumne County Grand Jury met October 4, reviewed Mr. De O'Campo's case – and refused to indict him. However, deputy district attorney William Polley refused to comply with the Grand Jury's recommendation to releast De O'Campo, and continued to press the charge.

A motion was filed by Rex Sater, a Santa Rosa attorney acting for Mr. De O'Campo, for reduction of bail, but this was denied. After three weeks, Judge T. Wesley Osborne lowered the bail to $25,000 but refused to reduce the charge.

"After considering all of the evidence in this case, we maintain Mr. De O'Campo's only crime against the State of California is that he is an Indian," John Robinson of AIM said.

A legal defense fund has been initiated for Mr. De O'Campo's case. The address is: The Constancio Hunter De O'Campo Legal Defense Fund, Bank of America, Springstown Branch, Vallejo, California 94590.

NAVY WEAPONS CENTER REFUSES TO GIVE UP HOT SPRINGS TO PAIUTES

Bishop, California – For centuries, native peoples have traveled great distances to Coso Hot Springs to soothe and cure their ailments. They came with rheumatism, stomach and liver complaints, and their injured limbs for the comfort offered by the steaming sulphurous springs and mud baths.

But the Indians can't go to the springs any more – the U.S. Navy claims them now. But the Paiute and Shoshone people of Owens Valley here are trying to recover the springs for their use, and for commercial development to provide an economic base for their communities.

The Navy acquired 529,000 acres of land in Inyo and Kern counties – including the Coso Hot Springs / Devil's Kitchen site near China Lake – during condemnation procedures in 1945. Although there have been petitions presented to the government for the return of the springs, the navy says that "would severely impair" the capability of the China Lake Naval Weapons Center, as it now calls the area.

Southern California Law School who is serving as volunteer counsel for the tribes, points out that 10,000 acres at the outer western boundary of the center could be excluded simply. "The Indians were the original users and owners of the springs and they never willingly relinquished their possession of the area. During the 1860s they were dispossessed by miners who drove the Indians from their colony," it says.

(Thanks to the Sierra magazine, and to Demila Jenner of Benton, California, for the information.)

JUDGE ORDERS SCHOOL TO READMIT INDIAN YOUTHS, LONG HAIR AND ALL

San Diego, California – A federal district court judge ruled here August 28 that three male Indian students at Valley Center Elementary School could begin classes this autumn, notwithstanding the school's ban on long hair. There are 44 Indian students at the school.

The court ruled that the three would be irreparably injured if they were refused admission and ordered the school to exempt them from the long-hair regulation until a full trial is held on the constitutionality of the regulation as applied to Indians. The case was brought by the California Indian Legal Services on behalf of the parents.

Don Wright Sues Alaska Federation of Natives, Inc.

BEHIND THE SCENES OF THE CLAIMS ACT: 2% FOR JUSTICE, 98% FOR THE OIL

Barrow, Alaska — The Alaska Native Claims Settlement Act, for better or worse, is now history. It was passed by Congress last December 14, and promises the state's 60,000 native people 40 million acres of their own land, $500 million in oil royalties, and $462.5-million in treasury funds — the equivalent of $12,000 per person in cash.

In return the native people surrendered all aboriginal rights in Alaska's 375,000,000 acres. Exactly what it will all mean is still uncertain. But the settlement is attracting a great deal of attention from native people in Canada's north, who also have a pipeline coming in, and problems of recognition of their aboriginal rights. There is a lot of pressure to have Canadian natives go for the same deal.

The Alaskan settlement was not won exactly because it was the moral thing to do. It was spun from a delicate web of deals and alliances in Washington, D.C.

After years of intricate lobbying and negotiation there, Edward Weinberg, senior counsel to the Alaska Natives, attributes the settlement "2 per cent to the justice of the case, 98 per cent to the need for oil."

Many Alaskan Natives survive on caribou, berries and birds. When the news first came out of the 1968 oil discovery, native leaders thundered against the spillages and earthquakes a pipeline could cause.

For a while there was the prospect that "if the natives joined the pipeline, the position would gain a lot of appeal and the position of the oil companies would become more difficult," recalls Washington attorney Arthur Lazarus, who worked on the case for years.

British Petroleum executives saw the danger first. Their counsel, Glen Taylor, and his school friend, Ramsey Clark, then chief counsel for the natives, promptly arranged an alliance.

Alaska law expert William Foster and Hugh Gallagher, a lobbyist with a zest for native causes, began shuttling between meetings of the oil lobby and those of the native caucus.

The alliance was touchy. Gallagher's phone rang in the middle of the night. Charlie Edwardsen, eloquent Inuit leader who'd written his first land claims brief at age 19 was talking about blowing up the pipeline. Gallagher sweated hours before calling his boss. Later, native leader say, guns were cached discreetly at Prudhoe Bay.

But the alliance grew. Gallagher called Paul Hall, boss of the Seafarers' International Union, from holiday to an Alaska meeting with B-P brass. Hall flew in "looking like a wino from the dockside," Nursing one whiskey, he amused the oilmen for hours with stories about Captain Cook, and was promised that tankers sailing from Valdez would have union crews.

That was Friday. Monday, labor's top Washington lobbyist called Gallagher. "Paul Hall says go. I'm going to help all I can."

Then U.S. labor's governing council formally endorsed the pipeline and native claims.

Enter, incongruously, Spiro Agnew. Representing the president at the 1971 meeting called by the government in Kansas City, he was surrounded by Alaska lobbyists.

"Meet me in Washington Monday," he told Don Wright, who was then president of the Alaskan Federation of Natives. "Tell the Interior Department just what you've told me."

Wright says that Agnew was very reasonable and knowledgeable about Alaska Native problems.

"He made an impact on the president. That was the turning point," Wright says. "President Nixon came out for 40 million acres. The committee chairmen knew then it was going to move."

Wayne Aspinall, chairman of the House Interior committee and a good friend of oil interests, produced a time formula to end the deadlock between the competing interests claiming first whack in the coming carving up of Alaska lands. The natives would get half "their" lands first, then the state would get some for development, then the natives again. . .

The success of the superbly orchestrated oil/native lobby brought euphoria to the constitutional lawyers.

But today, native leaders are more reserved.

Twenty per cent of the people got 16 per cent of the land. Their billion dollars, partly dependent on the vagaries of oil production and marketing, may be worth $300-million when paid out. And that total equals what the state received for just 435,000 acres of oil land in the first of a planned series of exploration lease auctions.

Joe Upicksoun, president of the Arctic Slope Native Association, still mourns his failure to get the "real estate" settlement he wanted. He calls the settlement act "a lawyers' breadbasket." But he does say this: "For the first time in our history, our people are going to have capital for community and economic development."

(Thanks to Philip Sykes, staff writer for the Toronto Star, for his three-part series on the Alaskan native claims settlement, from which this article is partly but primarily extracted.)

Don Wright

Joe Upicksoun

FLY-IN HUNTERS GIVEN CUSTER - TYPE WELCOME IN ALASKAN COMMUNITY

Galena, Alaska — Native People of this area have taken into their own hands a battle to preserve wildlife for their food supplies against fly-in wealthy hunters.

Roy Stolz, pilot/owner of a Cessna 185 six-passenger float plane reported to state troopers that someone from this Athabascan village had set the plane adrift and chopped holes in both floats. Stolz has made a number of trips into the interior with parties of hunters who each have gotten their moose.

Stolz reported that he flew into Galena recently and when he landed on the river he was met by a welcoming party who told him that he couldn't land there any more, or in the area. "I felt like Custer," said Stolz. "I was surrounded by Indians."

(Thanks to Jacqueline Glasgow, staff writer for the Tundra Times, a newspaper published by a corporation of Alaska natives at Box 1287, Fairbanks, Alaska 99707.)

Anchorage, Alaska — A battle for control of a faltering Alaska Federation of Natives is in Superior Court here. Don Wright, ousted native leader, has asked the court to declare a state-wide convention here in late October as invalid, and to re-instate the meeting which he had called while still president to take place December 14 near Kenai.

Wright was voted out as president and chairman of the board of AFN in late September when dissident members of the federation board, instead of attending a scheduled meeting in Kenai where Wright and others waited, held a rump session in Anchorage and elected new officers. Nine of the twelve members were there.

Wright charges the new group is illegally occupying the AFN offices, and are forcibly holding files and equipment. He says the dissidents are "bent upon the creation of a highly salaried bureaucracy and creating well-paying jobs for their supporters in a campaign of self-aggrandizement and self-enrichment."

Wright hopes that during the December convention, AFN can come to grips with the more than $600,000 for funds the group borrowed to wage its lobbying campaign for the native claims settlement. He is hoping that the monied corporations established by the claims act will pick up the debts.

Hensley has countercharged that Wright's suit is "childish." "It is unfortunate that he feels he has to take the organization he once headed to court," Hensley said.

Earlier in September, Wright had been informed by the influential Arctic Slope Regional Corporation at Barrow that it was pulling out of the AFN.

ASRC president Joseph Upicksoun said that "the transition of position from the leading voice during a major battle to that of the coordinator and servant to several autonomous corporate structures" might have been too much to expect of the AFN. The autonomous groups were set up in the legislation which AFN had lobbied through.

Upicksoun was also critical of Wright's power which he had accumulated as the central figure of the land struggle:

"The Alaska Federation of Natives has, in our opinion, moved too rapidly and with assumed powers into several fields of endeabor, thus not aiding, but confusing the leadership of its constituent parts. . . We find ourselves competitors with, rather than recipients of aid because of our coordinator's assertion of leadership and program controls," Upicksoun wrote in his letter of resignation from AFN.

Another criticism of Wright has been what is seen as his willingness to compromise with non-Native interests for the sake of expediency or politics. Recently, Wright wrote in the *Urban Native News:*

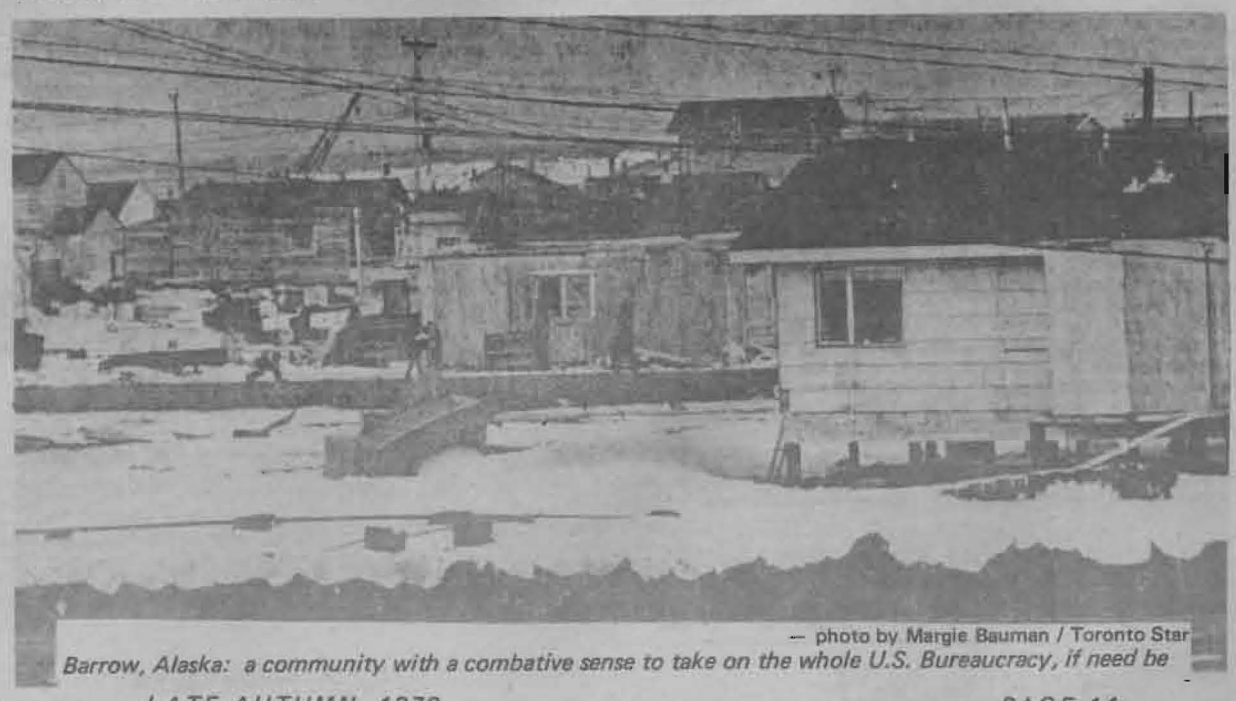
"At the hub of the Alaska economy, Anchorage voters and taxpayers stand to benefit greatly a wise and knowledgeable implementation of the Settlement Act! It is to the Anchorage electorate, the Anchorage taxpayer, that I pledge all of my experience and skill to the effort of sensible and workable legislation in all areas affected by the Settlement Act."

An editorial in the same paper pointed out that not only had Wright united the Native peoples in the land claims, but "he never once forgot his duty to the white community, for he knows the two must live together, without friction, and with mutual respect."

While that might be a good recommendation for a man running for Congress, it could be the kiss of death in a state where lawyers, financiers, oil and mining companies, land developers, salesmen, consultants and assorted opportunists are competing for who will get the fattest cut of the native land and cash in the settlement which Don Wright fought for.

Wright has been active on other fronts than the AFN — he has already won a state primary election and is now seeking a seat in the Alaska State Legislature.

(Thanks to the Anchorage Daily Times' staff writer Dennis Cowals, Margie Bauman, staff writer of the Anchorage Daily News, and to the Urban Native News for information.)



— photo by Margie Bauman / Toronto Star

Barrow, Alaska: a community with a combative sense to take on the whole U.S. Bureaucracy, if need be

"FORCED AIRPLANING" ALASKAN EQUIVALENT OF LOWER 48 BUSING CONFLICT: NATIVE PEOPLE TAKE STATE TO COURT IN ORDER TO EDUCATE CHILDREN AT HOME

Anchorage, Alaska – While the controversy against "forced busing" rages in the lower 48, the native people of Alaska are rising up against "forced airplaning."

A superior court judge has okay'd a tentative out-of-court arrangement to have the Bureau of Indian Affairs send a high school teacher to Emmonak as the result of a law suit filed by 15 teenagers and nine parents against the Alaska State-Operated Schools (SOS) and the Alaska Department of Education.

The arrangement, worked out over a period of several weeks through negotiations behind closed doors, does not dismiss the case, which charges the state with racial discrimination in establishing high school programs in Alaska's small communities.

Christopher Cooke, Alaska Legal Services' lawyer in Bethel, filed the suit on behalf of Molly Hootch, a 16-year-old Inuit from Emmonak, and the other plaintiffs, all of whom are of high school age.

The Bureau of Indian Affairs currently operates a school in Emmonak with classes through the eighth grade. Students who want to continue their education must leave the village and travel to Alaskan cities with high schools, or to BIA schools – some of which are outside the state in Oregon, California, Oklahoma.

However, the suit charges that Emmonak is within the State-Operated School district, and that the State is therefore responsible for the education of the children. Emmonak has a population of 458, and is located at the mouth of the Yukon River.

Since Alaska became a state in 1958, the BIA has been transferring its schools to the state's system. The BIA still operates 53 schools, however, and the state has not taken over a BIA school in over two years.

"The defendants, either directly or through the school districts which they regulate, provide elementary and secondary school to all or nearly all non-native school age children in the state without requiring them to live away from their usual home," the suit states. "School age plaintiffs have the right to education on equal terms with other school-age children in Alaska."

Cooke points out that the state operates high school programs in Tok and Healy, for example, two towns with predominately white citizens, towns that are smaller than many native communities.

"As a direct consequence of defendants' failure to provide secondary school in Emmonak, many school-age children have dropped out of secondary school, do not attend secondary school, and will fail to complete secondary school," the suit said. "The primary reason for this situation is that these children did not want to leave home to attend school or family obligations prevented them from leaving home."

It is believed that the BIA, although not named in the suit, will transfer a sum of money – $25,000, it is said – to the state to hire the high school teacher.

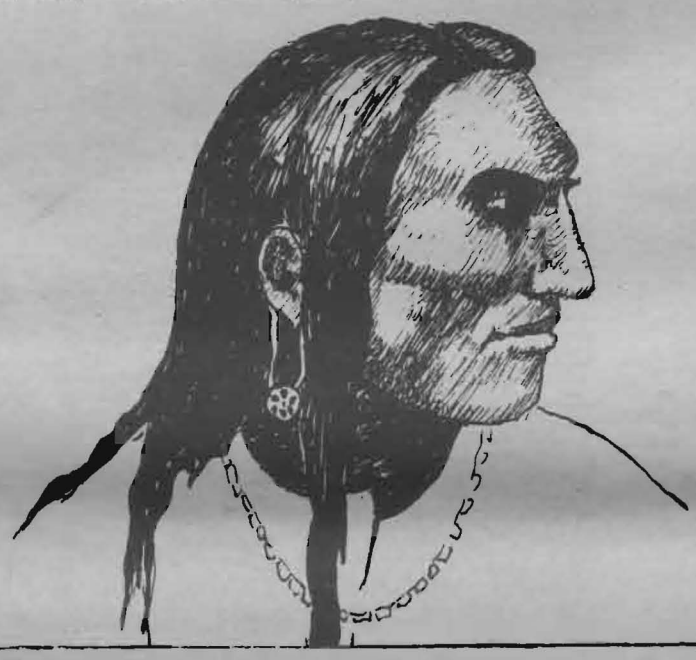
Last April, the Association of Village Council Presidents (AVCP) meeting in Bethel resolved to encourage legal action to stop the state and federal government from "sending children to boarding schools outside the region against their will and the will of their parents." Noting that U.S. President Richard Nixon has spoken out against forced busing, the AVCP said "government continues to practice forced airplaning of students to boarding schools where they are gone nine months of the year."

Judge Singleton's order had the effect of halting the case, since it appeared that it was an "out of court settlement." However, in early October, the suit was amended to make it a class action charging the state with discrimination against Native school children throughout Alaska. It charged that the Emmonak situation applied in 145 other villages, towns, and communities with populations that were 50% or more native.

The amended suit points out that there are fewer than 10 predominately white cities or villages where high school education is not provided at home.

"Only three Native communities within the state-operated district (Bethel, Fort Yukon, and Metlakatla) have complete secondary schools while nine such schools are operated in predominately non-Native localities," it said. Every non-native community with a population of 275 or more has access to a home high school, while 30 Native communities of equal size do not. In addition 80 Native communities with population of 140 or more are without secondary education while only one similar white town is in a similar situation.

(Thanks to Molly Bowditch, staff writer for the Anchorage Daily News, for her September 10, 1972, story.)



CHILDREN OF NUNAMIUT

He came out of the wind
to sit by our fire,
this man of the land,
Nunamiut.
He had pain;
his words were sad.
He had lost his children,
taken by alien men,
men from the sun,
Tannik.
With his back to the high sun,
he sits
silent now.
For thus they went,
to the high sun,
Following the sound of the juke box
and new voices,
Nunamiut's children are gone
with Tannik.

What is a man without children?
He is Nnamiut,
and he too will be gone.
The land will be empty
of man.
Gone the laughter
across the snow.
Nevermore Nunamiut.
Soon there will be
only the wind to cry
for the children
who are gone.
Listen, children, to the wind.
It speaks your father's tongue,
the voice you would not use.
Remember your father
was Nunamiut.
Only he could live
with the wind.
Listen, Tannik, to the wind.
What do you hear?
What have you done?

Forever across the frozen land
the wind will cry
for the children of Nunamiut
who are gone.

– Tuktu

(from the Native Press)

(This opinion was sent by R.D. Casey, a well-travelled supporter of this newspaper.)

THE ALASKAN LAND SETTLEMENT: IN RETROSPECT

by R.D. Casey

After attending numerous meetings, all designed to make the Alaskan Land Settlement clear to the ordinary na

Settlement clear to the ordinary Alaskan Native, I have discovered that even the experts are in disagreement over the vague and often conflicting terminology. They frankly admit foreseeing a multitude of expensive lawsuits in the near future – some of which are already in the preparatory stage.

Many of the experts, attorneys themselves, are not exactly displeased by the idea. The funds in question could be tied up for years, until the costly court battles are concluded – like the not uncommon picture of whole estates disappearing in legal fees while the heirs fought each other for a bigger share of the will.

It is time that the situation is analyzed to see how we got into this mess, and if it could have been avoided. It is time to see if there are lessons which can be drawn from it all.

In modern, subjugated times, the various Alaskan Native Nations have had little or no hatred towards each other. The people earn their livelihoods in much the same fashion, in the same basic industries: fishing, logging, and mining. They share the same problems of racial discrimination, exploitation, loss of lands, and so on. They have all been educated – or miseducated – in the same Government schooling system. Their lands are among the richest yet around that the white man can take.

They could have been moulded together in a common front. They could have been taught how the Indian tribes in the States lost their lands – despite the treaties, despite the resistance. They could have fought better for their lands, without any illusions about the White Establishment's plans for them.

Instead, every single trick used to cheat the Indians of the Lower Forty-Eight can now be dusted off and used on them. And the native people are completely vulnerable – they have been taught in the Government schools to be pro-white, extremely patriotic individuals.

As Santayana has said, "If we cannot learn from History, then we are doomed to repeat it."

Generally, Alaskan Native people have seldom identified with, or supported, or participated in the movements of Third World people, or even other Indian movements. Instead, Alaskan native leaders have faithfully followed the pathway the White Establishment wanted them to pursue. Instead of fighting side-by-side for a more equitable settlement of the land claims for one of the richest remaining areas in the whole world, the people are preparing for bitter fights with each other.

Every district or region is endeavoring to get a little bit more of the pie for itself – instead of fighting to get a much larger pie for all. Within each region or district there are factions warring with each other to get to be the "in" group on the highly-paid jobs that are now turning up.

Already, the educated middle-class Indians are telling those who live on the verge of poverty of the highly-paid jobs they hold.

What is happening now is the inevitable result of following leaders who were determined to take the people "into the mainstream of American life," as President Eisenhower had asked, and away from a nationalist movement.

Nothing else has worked for exploited non-whites in the Twentieth Century. To avoid being beaten in the "dog-eat-dog/ devil-take-the-hindmost" savagely competitive society that its own white adherents call "the rat race" (and whose own best-educated and most idealistic kids are deserting by the thousands) – a militant nationalist movement HAD to be produced.

Such a movement would have identified how the native people were wronged in the past – and who did that to them. While the white Americans may claim that the Russians, the Chinese, the Communists, etc., are terrible people and would damage native peoples – there is not a single one of the crimes he accuses them of that he has not perpetrated upon the Indian nations of this continent. Not one.

By identifying this, the Alaskan Natives could have been psychologically prepared for what has taken place. And in unity – would that Indians would learn to stick together the way doctors, lawyers, and others do in their pursuit of the Almighty Dollar!

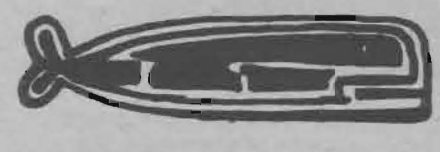
To the outside world-at-large, the Alaskan Native Claims laws sound like a fine and generous settlement of Native claims. In reality, it is the Mother Lode o fall time for the legal profession – a new kind of Gold Rush.

It will be said that teaching the Indians the true history of the wrongs done to them in the past and those continuing to be done in the present might produce a hatred. Injustice usually does. But this is a white problem, as Nikki Giovanni so often puts it, one that white people have to relate to, not us. Their Judeo/ Christian creed says that when they have injured another, they are supposed to make amends – not go on doing wrong! Let them live up to their fine-sounding religion – just once.

Initially, the hatred of injustice is a cement that holds a nationalist movement together in its formative stage. This is later supplanted with a constructive far-reaching program that all are a part of. The other side of the coin, so to speak. In he case of the Alaskan natives it would be the rebuilding of a basically communal society. Native canneries, native fishing fleets, exclusive native fishing areas, and so on. Then above all, they must establish the closest sort of relationship with the rest of the Third World, the non-white people, for in the long run. I sincerely believe that only this can save the Indian people from the final white program that will mean the end of their race.

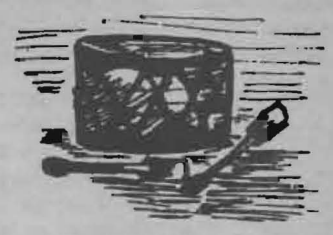
None of this is possible, of course, when a clear choice has been made against a nationalist movement, and for a policy of integration.

What is happening in Alaska today is as inevitable as night following day. But we all have second thoughts on past decisions. As time goes by, the dream of Alaskan riches fades. The $35,000-a-year leaders sound less and less convincing. Now, perhaps, the Native people will help the "militants" rebuild an Indian way of life. We could build a way adjusted to the realities of the Twentieth Century but based solidly upon Indian values.



THE LITTLE TENNESSEE

Indian Nation Delegates Seek Help Against Dam



Cherokee, North Carolina – It took a number of years to build up steam, but anger is now visible and still rising on this western North Carolina reservation over the plundering of ancestral graves by artifact-hunting archæologists and the flooding of the former Cherokee capitol, Cheota.

The scientists say, however, they are just rushing to recover and preserve Indian relics and a heritage that will be lost forever when the Tennessee Valley Authority dam floods them in a few years. The digging is under the direction of Alfred K. Guthe, director of the McClung Museum at the University of Tennessee at Knoxville.

John Crowe, Eastern Cherokee vice-chief, contends that the TVA is "flooding a whole race of people's history and heritage off the map." The TVA denies this, saying that is precisely why they are funding the diggings – so this will not happen.

A tribal councilman, Jonathan Ed Taylor, points out that the burials are not ancient. Even Dr. Guthe says that there are European guns and other recent items with the remains.

There are several ironies in the TVA attitude to the matter. One is that Fort Loudoun, a former British outpost, which was the first permanent white outpost west of the Appalachian Mountains, has been declared a National Historic Site. It has been fully restored, and will be preserved from the flood waters by a series of small dams and dikes.

Another is that the TVA went to the trouble of having Cherokees from Oklahoma escorted about the site, making a bargain with them that they would receive some of the artifacts for the "Cherokee National Museum". The western Cherokees of the elected council faction in turn withdrew all objections to the digs and the flooding, giving TVA the green light to proceed.

A delegation from Cherokee went to Nashville to visit Governor Winfield Dunn to present their grievance, and received his support. "If every state resident could see the land which is to be flooded, there would be a concerted effort to stop the project," Governor Dunn said. "I oppose the project," and said he would use every avenue to have it stopped.

The Environmental Defense Fund has filed a suit to stop the project. And Richard Crowe, who has for a long time been trying to whip up Cherokee opposition to the flooding, presented a petition signed by over 4,000 Cherokees to Justice William O. Douglas of the U.S. Supreme Court asking assistance.

Hawk Littlejohn, a young and active spokesman, got the support of Dr. Arthur E. Morgan, former chairman of the TVA, who despite his 90-some-years has remained active and devoted in his opposition to indiscriminate flooding, particularly of Indian sites. The pair met with the current chairman of the TVA board, Aubrey Wagner to ask him to abandon plans for impounding the last 33 miles left of the Little Tennessee River.

Morgan had come from Yellow Springs, Ohio, the home of Antioch College of which he was once president, to the Highlander Center in Knoxville, a research and education center which for 40 years has been active in the civil rights movements. While the center celebrated its 40th anniversary, Hawk Littlejohn also married Rose Shannon, a nurse at the University Hospital in Knoxville.

(Dr. Arthur E. Morgan, the first chairman of the Tennessee Valley Authority and one of its prime movers, has appealed to the present chairman, Aubrey J. Wagner to shelve plans for the Tellico Dam on the Little Tennessee River in the interest of preserving the historic center of Cherokee civilization.)

I am now writing to express my hope that the TVA will give careful consideration to the interests of the Cherokee People. . . . I find that it was Keeler of the Phillips Petroleum Co., who gave you authorization for its construction in the name of the Western Band of the Cherokees and to one who knows Cherokee affairs, Keeler does not represent the Cherokee people.

Would it be possible to shelve the construction of the Tellico Dam, continuing to maintain title to the land now under TVA control and employ it in a program of mutual benefit to the Cherokees? The future potential of the dam and reservoir would not be lost, and if circumstances dictated in time to come, the dam could be completed . . .

By this course, the TVA might be in the legitimate position to reaffirm its concern for people. . . . While we have it within our unusual chance opportunity to make amends for [the wrongs of the past] we might put the opportunity to best use.

One of the easiest mistakes made by alien governing people is to evaluate subject cultures in terms of the degradation and demoralization that commonly comes from their being subject to alien rule.

The white people made this mistake in the Orient and are now paying a terrible price for it. . .We should not base our policy on the anticipation that the Indian will progressively lose identity and cease to be a people.

Our failure to master the problems of our own civilization is evidence that we should not impose our law on those subject to our power and authority.

Cherokee Delegation views bones of their Ancestors

Morgan, the author of the book *Dams and Other Disasters*, could be a strong witness with the Sixth Circuit Court of Appeals on whether the environmentalists' suit to stop construction of the dam will remain in effect until the actual suit on the environmental aspects can be heard. Meanwhile, TVA has changed its crews over to working on building up roads in the area of the townsite to be developed near the flood waters.

(Thanks to the Knoxville Journal, Bob Steber, outdoor editor for the Tennessean, Jon T. Brown of the Environmental Defense Fund writing in Historic Preservation, the quarterly magazine of the National Trust for Historic Preservation; the Ashville Citizen, Lee Magdanz of Bristol, Virginia; Jay Hensley, staff writer for the Ashville Citizen; Lee Madganz of Bristol, Virginia; the Baltimore Sun, and the Associated Press for information used on this page.)

NORTH CAROLINA TUSCARORAS MOVE TO REGAIN CONTROL OF EDUCATION

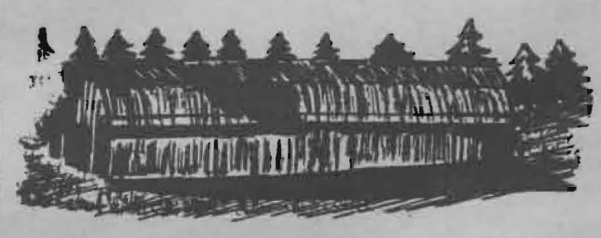
Pembroke, North Carolina – Tuscaroras and other native people met here in October with Michael Gross, legal counsel for the National Coalition of Indian Controlled School Boards to discuss Indian-controlled education here.

Gross reminded the 150 who attended the meeting that "President Nixon said on July 8, 1970, that any Indian group that wanted to control its own schools should have the right to do so." Gross explained that the NCICSBI became active as it "became obvious to all that the Bureau of Indian Affairs was incapable of delivering on the President's promise."

The Coalition has been successful in a number of instances, including a school at Wind River, Wyoming.

Gross said he was not discouraged about the relatively assimilated nature of the Robeson County native people here. "There are a lot of white Indians here," he said, "but there were a lot more at Wind River. The educational system guarantees that those who succeed in it turn out to be in many cases more oriented to the white man's ways than to the ways of the traditional Indians," he said.

(Thanks to Bill Price, a correspondent for the Observer, a North Carolina newspaper, for this information.)



CHEROKEES COMMENT ON FLOODING OF OLD VILLAGE SITES AND BURIAL GROUNDS

by Hawk Littlejohn

When the Cherokees were herded up at their last Council Grounds in the East, Red Clay near Cleveland, Tennessee in 1836, they were gathered by the U.S. Army to be moved west and to be separated from the land they had called Home for thousands of years.

Over 13,000 Cherokees were displaced by the move, and over 25% died from starvation, mistreatment, and cold. Their walk was called "The Trail of Tears."

When the white soldiers were trying to round up all Cherokees, a few hundred escaped into the Great Smoky Mountains to hide in the caves, grass and forest, to live in wood huts, for this land was theirs and they did not want to leave their home. Today, their descendents are known as the Eastern Band of Cherokee, and number about 8,000 living on the Qualla Boundary in Western North Carolina.

As the Cherokee people moved up into Tennessee a couple of thousand years ago, they settled along the Little Tennessee River where they build numerous homes and villages. One was the sacred town and capitol, Cheotah.

Today, there are very few Cherokee sites or old village sites left. They have all been flooded or destroyed. The only area which holds any history now is along the Little Tennessee – now it is being threatened by flooding. The Tennessee Valley Authority has plans for a dam.

First they took the land. Now the government is going to complete the job by coming back and saying the Cherokee do not have any right to a history – they do not have any right to a place where they can come and say to their grandchildren, "This is where our great village sites were. This is where our culture started. This is where we cultivated our language. This is where Sequoyah was born. This is where we started from."

The white man would not flood Valley Forge. We ask the white man to have the same consideration for our history and our past that he expects us to have for his.

The dam is not being built for flood control. They say they would like to make a recreation area, a model community, and resell it for a profit. One mile from the proposed dam is Ft. Loudoun Dam. If the Tellico Dam is completed, its waters will back up to the base of another dam upstream.

The Cherokee people ask for support, not only from the white leaders, but from Indian leaders. We ask for support from all groups, and especially those who know what it is like to be flooded out. Please, openly, help us in this fight.

How much more payment does the white man want for us being here first?

by Jonathan Ed Taylor

On September 7, Chief Noah Powell, vice-chief John A. Crowe, June Maldonado, tribal office manager, and myself journey to Old Fort Laudon in Tennessee where at one time, an Indian Village stood. We visited the area TVA is proposing to flood by building a dam.

They are proposing to flood 16,000 acre of good bottom land, and they have purchased 38,000 acres. As you know, this land once belonged to the Cherokees, but the Cherokees had to take the steep hillsides and the white man took the fertile valleys. Now it seems they no longer want it. TVA is going to flood it. If they don't need this land, why don't they give it back to my people?

As we were going down the river, we came to a crew of men from the University of Tennessee who were digging up Indian graves. There were two graves open, and the skeletons of two bodies were still laying there. I looked at chief Noah Powell and there seemed to be tears in his eyes.

I wonder what the top people in TVA would do if they were to catch a crew of men from the Eastern Band of Cherokee digging up their parents and ancestors?

I think our people should band together as a tribe and work together to stop this project, because we have been kicked around enough.

Remain a Tribe, Menominees Told

(Termination is a dirty word to most native people. Although termination was implemented under the Eisenhower administration, plans for it were prepared during the Truman administration, indicating the bi-partisan nature of the policy. In 1953, House Concurrent Resolution No. 108 was passed by Congress without debate or opposition and established the policy of termination by ending the wardship status of American Indians and withdrawing federal responsibilities to the Indian people. Thereafter, congressional forces led by Senator Arthur V. Watkins, of Utah, secured the passage of legislation to apply the policy to specific tribes. In language reminiscent of that of the reformers who supported the Dawes Act of 1887, Watkins described termination as a cure-all to the "Indian problem" and as a policy designed to aid all Indians. He talked of emancipation and freedom for the Indians and of granting them all the rights and prerogatives of American citizenship. His words were echoed by Canada's white paper set down in 1969 by Minister of Indian Affairs, Jean Chretien, although the use of the word "termination" was carefully avoided.)

Keshena, Wisconsin – There are still a few people who believe that Menominee County can get on its feet. But they are in a minority. Most people, especially Menominees, are convinced after a ten-year trial that termination of their tribe and reservation is a proven failure.

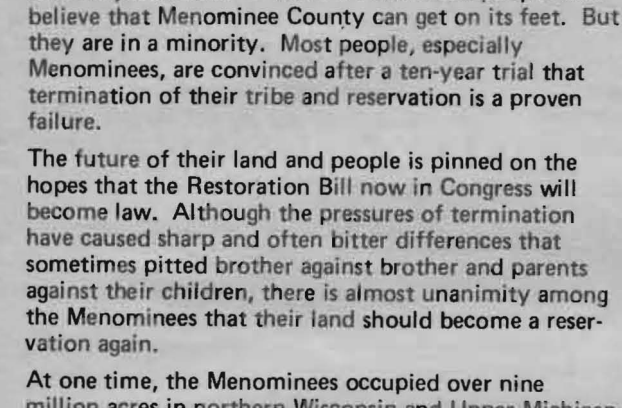
The future of their land and people is pinned on the hopes that the Restoration Bill now in Congress will become law. Although the pressures of termination have caused sharp and often bitter differences that sometimes pitted brother against brother and parents against their children, there is almost unanimity among the Menominees that their land should become a reservation again.

At one time, the Menominees occupied over nine million acres in northern Wisconsin and Upper Michigan. Then, their land shrunk to the 234,000 acre reservation that is now called Menominee County. Under the Wolf River Treaty of 1854, the Menominees moved to the reservation which is located about 150 miles north of Milwaukee and 50 miles west of Green Bay.

Although that meant they had only one-thirty-eighth of their original area, they were able to keep a prize forest which is now the largest stand of virgin timber in Wisconsin. That also meant a constant battle to keep this prize in Menominee hands.

During the Eisenhower-Nixon Administration, Congress decided to abolish the Menominee tribal structure, to terminate reservation status for the land in a move to "help" the Indians by promoting assimilation. Besides the Menominees, the Klamaths were also victims of the policy. Both nations had a favorable economic base, a relatively high level of acculturation, and lived in states who were willing to take up certain federal responsibilities.

So, in May, 1961, the Menominees tribal structure became Menominee Enterprises, Inc., and their land became Wisconsin's 72nd – and poorest – county.



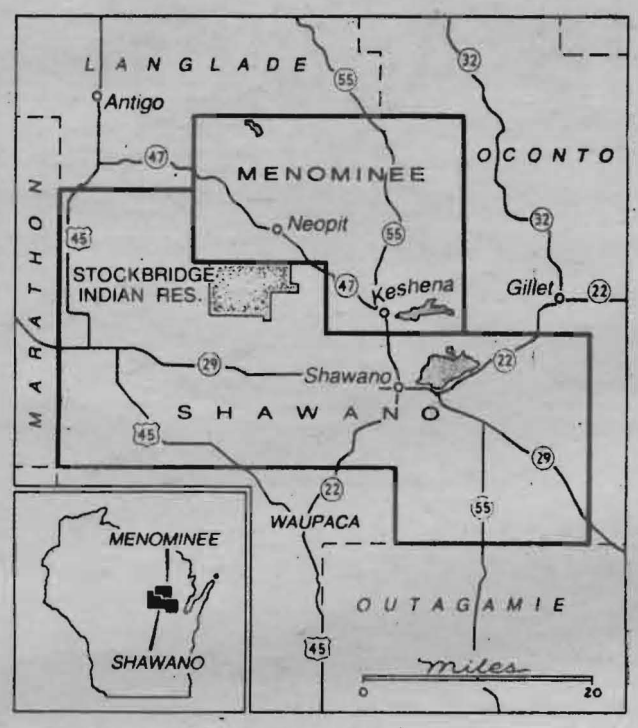
– Benson Ginsburg photo (thanks to Talu Chew)

Ada Deer, chairman of the Menominee Common Stock & Voting Trust addressing Republican platform committee

To raise enough money from taxes to support the county, Menominee Enterprises decided to sell lake shore lots to non-Menominees to broaden the county's tax base. Because of the small population, the weak tax base, and poor development, Menominees are taxed more than the average taxpayer. Massive amounts of state and federal aid have been poured in to avoid the county going bankrupt. State public assistance costs have risen in the county from $121,000 in 1961 to $766,000 in 1968.

However, since the Menominees lacked the capital to develop the lake lots, they formed a partnership with a private developer, N.E. Isaacson & Associates. 8,760 acres of land were transferred to the scheme – although economists now say that revenues from the partnership and taxes it would generate would not offset the budget deficit for many, many years.

About two years ago, DRUMS (Determination of the Rights and Unity of Menominee Stockholders) was formed to halt the sales of lake lots. After a series of demonstrations, efforts at educating Menominees about what was happening, and collecting outside support and legal help, DRUMS finally got a court order halting sales of the lots. And enough pressure was brought to



bear that Isaacson and the Menominee Enterprises broke up their partnership.

The most significant accomplishment of DRUMS, however, is drawing state and nationwide attention to the results of termination – and getting the Restoration Bill before Congress. While it faces an uphill battle, the bipartisan bill is sponsored by the Wisconsin congressional delegation and is given a good chance of being passed. First hearings on the bill will be held early in 1973.

At the second annual convention of DRUMS last August at Keshena, national figures gathered to support the movement. Paul Ortega, well-known Apache folk singer; Mrs. Lucy Covinton, Washington State Indian civil rights leader; Senator Fred and LaDonna Harris, president of Americans for Indian Opportunity, were among those to attend.

"The tribe must be Menominee and no other – with Menominee language, Menominee law, Menominee religion, Menominee government and Menominee people," the convention was told by Dr. Lionel H. de Montigny, a Chippewa physician married to a Menominee woman. He is director of the U.S. Public Health Services: Community Development Division.

In addition to the land problems, the Menominees also say they have a legitimate gripe about education. When the reservation was terminated, a joint school district with adjoining Shawano County was formed. The union has not been smooth – Menominees say their children are being discriminated against.

There are now two public elementary and two Catholic elementary schools in the country schools, but when students finish the sixth grade, they go to Shawano. James White, DRUMS president, points out that the menom

Menominees have little voice on what happens in the schools as they are in the minority on the Shawano School Board. There are about 850 Menominee students, plus those in the parochial schools at Keshena and Neopit.

Health is another problem. Only a month ago, the Menominees got their first doctor since termination. Dr. Michael Reinardy, 32, said he knew there were problems when he came to the county under the auspices of a National Health Services Corporation arrangement, but never expected things to be as severe as he found. It is a 53-mile round trip to the hospital, and the Menominees have an incidence of diabetes, for instance, that is 20 times the national average.

(Persons wishing to have the Menominees restored to recognition by the United States should write their Congressmen – after the November elections maybe – and urge them to commit their support to passage of the bill in whatever form the Menominees support.)

(Thanks to Edward H. Blackwell of the staff of the Milwaukee Journal for his article, and to his paper for the photos and map which appeared in the September 17, 1972 edition. Thanks also to Richard N. Ellis, editor of The Western American Indian *for the background material for the introduction.)*

SUIT SAYS HIGH RED LAKE OFFICIALS RECEIVED SPECIAL LOAN FAVORS

Red Lake, Minnesota – Three Anishnabeg from the Red Lake Reservation have filed a lawsuit (Sept. 6) charging that the Red Lake Tribal Council and reservation credit committee shows favoritism in grantinf loans to tribal members.

The three, William Lawrence, Francis Brun, and Adolph Lussier, claim that tribal credit regulations are often ignored in loans involving high-ranking tribal officials, and that the program is highly discriminatory in other cases.

The suit, filed in U.S. District Court, specifically charges that Roger Jourdain, tribal chairman, received special treatment in receiving several loans during the past few years. The tribal council and the Bureau of Indian Affairs were named as defendants.

The plaintiffs claim that Jourdain has received three loans since June 8, 1967, and that, including interest, he now owes the credit program $21,800. They claim that since receiving the first loan, Jourdain has just made one payment of $150. They also say that the loans were illegal in the first place because Jourdain's loan criteria did not meet tribal regulations.

(Thanks to Brian Anderson, staff writer of the Minneapolis Tribune, for his article.)

NATIVE CORN BREEDING CALLED "MOST SPECTACULAR JOB" BY GENETICIST

Chicago, Illinois – George Wells Beadle has a corn patch in the heart of the city, on the campus of the University of Chicago, where he retired in 1968 as president.

Beadle is a geneticist, a Nobel Prize winner in medicine and physiology, and as a retirement project is working on the tracing of corn back from its present high-yield big-grain state to its origins.

Corn was cultivated on the American continent by native people long before Columbus "discovered" the "New World." In fact, they had developed some 300 types of corn by that time, Beadle says. It was not found on any other continent.

Beadle said the native people had achieved "the most spectacular job of plant breeding done by man" and termed this a "fantastic accomplishment."

Corn cannot grow wild, he explained, because the kernals grow on ears and there is no mechanism for dispersing the seeds. He believes the corn evolved from a grass known as teosinte – a name derived from an Aztec word meaning "God's ear of corn."

Teosinte bears its fruit, or seeds, in a single row of hard individual cases, which when dry are black or brown. Beadle believes the native people selected mutations of teosinte and developed them into bigger, heavier ears of corn, and these were suitable for cultivation in areas where days get longer.

Still today in areas of Mexico where native agricultural practices are used, the people allow teosinte to grow in their little corn patches because, they say, it is good for the corn. *(Associated Press)*

BOYS' CLUB WITHDRAWS HOSPITALITY AND EVICTS A.I.M. SURVIVAL SCHOOL

Minneapolis, Minnesota – The American Indian Movement's Survival School – an alternate school here – has been evicted from the Minneapolis Boys' Club where classes were held.

Page Graves, executive director of Boys Clubs, said the Anishnabeg were told to leave because Anishnabeg students and teachers were "not willing to conform to the rules and regulations set down to insure that the Clubs will be around a long time to serve our community."

He said there had been incidents of staff and teachers at the school "grinding cigarette butts out on carpets" and getting in to areas and supplies "they were not supposed to."

"We tried to work it out with them, but to no avail."

James O'Brien, an instructor at the school, denied that any damage had been done.

O'Brien said he received a letter on Tuesday telling them they had to be out by Friday.

"They threatened to call the cops if we didn't get out. It was a rotten way to let us know," he said.

The school was started last January, financed partly by a $40,000 grant from the antipoverty/education program of the U.S. Roman Catholic Church. The program was especially designed for Indian dropouts or Indians who were unable to learn in regular schools.

AIM says the major problem is what to do with the 85 students, and they issued an appeal to the Minneapolis community to help find a place for the school.

The school had been in the Boys' Club facilities since September, and was provided free.

"We sincerely regret that this incident occurred and that this action of expulsion became necessary," Graves said. "But we would have done the same thing no matter what the racial makeup of the group had been."

(Thanks to Zeke Wigglesworth, staff writer for the Minneapolis Star, for his information and article.)

SENATE REFUSES TO PARTITION HOPI/ NAVAJO LAND; COMMITTEE APPOINTED

Phoenix, Arizona – Senator Paul Fannin, an Arizona Republican, announced here that the Senate Interior Committee has killed a bill that would have divided nearly two million acres of disputed Arizona territory between the Navajo and Hopi tribes.

Fannin said the committee appointed him chairman of a three-man subcommittee to gather facts on the land dispute.

Representative Sam Steiger, another Arizona Republican, had introduced and pushed through the House earlier this year a bill that would have given each tribe about half of the land – although it seemed that the Hopi tribal council which backed the bill would receive the portions of the land which were oil and mineral rich.

The U.S. Supreme Court ruled ten years ago that the land should be shared by the two tribes. The Hopis allege that the larger Navajo tribe has been using more than its share of the land and has been trespassing into exclusively Hopi territory.

The dispute is still under the jurisdiction of Federal Judge James A. Walsh, who was part of the three-man panel making the original joint-use ruling in 1962. He has been bitterly critical of both the Navajo tribe and the U.S. Government for "outright neglect and abuse" of Hopi rights to grazing use of the land.

Earlier in September, when it was uncertain what the Navajo fate was in regard to the land, tribal chairman Peter MacDonald made a strong pro-Nixon speech, perhaps calculated to get support of the U.S. President to the Navaho position. "I believe President Nixon can become the Abraham Lincoln to the American Indian," MacDonald said, "just as Lincoln was to the blacks when he emancipated them way back in that time."

He made the remarks at the Navajo Tribal Fair, where the president's brother, Ed Nixon, was present to read a statement from the president.

Ed, however, perhaps knowing his brother better than did Peter MacDonald, commented, "I wouldn't presume to say that much."

Perhaps MacDonald would be inclined to agree when two days later, the Nixon administration endorsed the House-passed bill which the Navajos have so feared. Although the White House did not comment directly, apparently not wanting to alienate the largest group of Indians in the U.S. and MacDonald who is one of the few Republican Indians living, it sent Interior Department Assistant Secretary Harrison Loesch to attend Senate hearings and to testify that the legislation was "the only solution."

MacDonald himself was unable to attend the hearings, having been hospitalized in Albuquerque for gall bladder surgery. But Hopi Tribal chairman Clarence Hamilton was there to say that he had repeatedly tried and failed to negotiate a settlement with the Navajos.

"Absolutely no solutions were reached," Hamilton said. "Despite Navajo assertions that this is purely a matter for the two tribes, the Navajo leadership carefully avoids face-to-face Indian meetings for negotiating."

A written statement from MacDonald was read into the Senate records. It said that passage of the bill would be one of the greatest tragedies ever suffered by his tribe.

He called the disputed land "some of the most barren, infertile, and uninhabitable land located within the continental United States," but said it "by necessity has become part of the Navajo culture and tradition for generations.". The bill, he said, "would relocate only Navajos – perhaps as many as 10,000 – to provide room for livestock the Hopis do not yet have and may never acquire."

It was after the hearings that Fannin's announcement came saying that the bill was dead in committee. The dispute, however, obviously will live on.

(Thanks to the Associated Press, and to Ernie Heltsley of the Arizona Daily Star and Howard Graves of AP for this info.)

ANNIE DODGE WAUNEKA COMMENTS ON HOPI/NAVAJO LAND DISPUTES

(Annie Dodge Wauneka is a member of the Navajo Tribal Council. She gave her personal opinions of the dispute between Hopi tribal council interests and the Navajo interests in the Joint Land Use area, when the House of Representatives held hearings on the matter. This is a report of what she had to say.

Annie Wauneka says the dispute isn't an Indian dispute – it's a white man's dispute. She said the Steiger bill was a "white lawyers bill. The Indians are to be driven out into the desert, while the lawyers are guaranteed job security by provisions in sections 15 and 16 for at least three monster lawsuits."

She asked, "Why put Navajos and Hopis against each other to fight over their respective shares of poverty? Why not [white people] share a small part of your excessive land with us?"

She recommended that if anyone should be relocated, it should be the non-Indian permittees on public lands nearby "stolen from us. They will have no serious readjustment problems. If they do, pay them the $3,000 per family the Steiger bill would award to displaced Navajos. Or extend BIA Relocation Services to them. But give us back the land. Return to us Navajos our original country between the Four Sacred Mountains."

She said to the legislators, "We don't want the value of the area as of 1868, when your ancestors stole it from us, paid in . . . devaluated, inflated 1972 paper money. We want justice. We want our land back."

She noted that the jurisdictional dispute of 1962 was "a mistake. It was lobbied through by white lawyers, and it has only benefited white lawyers. The Hopis won and we Navajos lost, but the average Hopi, like the average Navajo, doesn't have one bit better life than before the lawsuit. We Navajos and Hopis, like all neighbors, had our quarrels, but for the most part we lived side by side in peace for five hundred years until white administrators, lawyers, and some Congressmen persuaded some of us that the situation couldn't be tolerated for another five minutes."

Mickey Mouse (left) and John Wayne (right) . . . the epitome of Western Civilization

Mickey Mouse Eyeing NavahoLand For Next DizzyLand ?

Window Rock, Navaho Nation – John Wayne, Miss America, Tarzan, and Mickey Mouse created a storm of protest here in September. Officials of the tribal council had invited them to appear as honored guests at the 26th annual Navaho Tribal Fair.

"It is precisely people like John Wayne who have in past contributed much to distorted stereotyped image of the American Indian communities. Personalities Jill St. John, Miss America, Mickey Mouse. . . are obstacles of true understanding between all groups of people," the Kiva Club of the University of New Mexico wired tribal chairman Peter MacDonald.

John Wayne successfully evaded the protests which surely would have accompanied his appearance. He just didn't show up.

In an editorial, Dine' Baa-Hane', a Navaho alternate newspaper, called the invited guests "the epitome of Western Civilization."

To other protests received from the Amerind Club of the University of Arizona, and the Indian students of Highlands University in LasVegas, New Mexico, Daniel Peaches, director of the tribal office of public affairs, responded that "Mickey Mouse was invited purely for the entertainment of the young people, while Jill St. John, Miss America '69, and John Wayne for their asset in fighting the Steiger Bill [against partition of the joint reservation with the Hopi Nation] since they have some political influence in Washington."

– photo by Ben Aliza / Los Angeles Free Press

Peterson Zah, testifying about trading posts at hearings

ZAH APPOINTED NAVAJO LEGAL AID HEAD

Window Rock, Navajo Nation – Leo Haven resigned as director of DNA Legal Services on September 16, and the board of directors of the organization appointed Peterson Zah to the director's position. Both men are Navajo, and have been working with the program since its inception in 1967. Haven said that he resigned to give younger men the opportunity for leadership, and said that every governmental agency would do well to give leadership to its younger people.

Zah is 33, and is a graduate of Arizona State University. He is president of Native American Legal Defense and Education Fund, with offices in Washington, D.C., and Albuquerque, New Mexico.

Southwest:

NIXON LETTER "TO YOUNG PATRIOTS WHO CREATED THIS LAND" FALLS FLAT

Phoenix, Arizona – Raymond Baines, a native person who is American Indian Ombudsman for the United Methodist Church in Glendale, Arizona, was invited to deliver the Baccalaureate Service of the BIA's Phoenix Indian High School last May.

The graduating class of the school was 124 young people composed of members of the Navajo, Pima, Hopi, and Papago Nations. Enclosed in the bulletins given to each student at the service was a letter from U.S. President Richard Nixon addressed to all 1972 high school graduates.

> *"At the beginning of this Nation, the times were, in a sense, like today is for you. They were times of youth, of freshness and opportunity . . . the young Nation and its youthful population were setting out together on a great new adventure. . . . The America which you create can be a Nation even greater than your dreams . . . if your wisdom and spirit equal those of the young patriots who first created this land."*

Obviously, it was the wrong thing to say.

"You speak as if the original inhabitants of this land . . . never existed or never had their own system of government, religion, and a high level of ethical and moral standards," Baines later wrote to Nixon. "This time of opportunity and new adventure of which you speak so glibly meant the total annihilation of over one hundred American Indian tribes. "

Baines added that Nixon shouldn't interpret the letter as a tirade against the Republicans, noting that no political party has done much for native peoples for the last two hundred years.

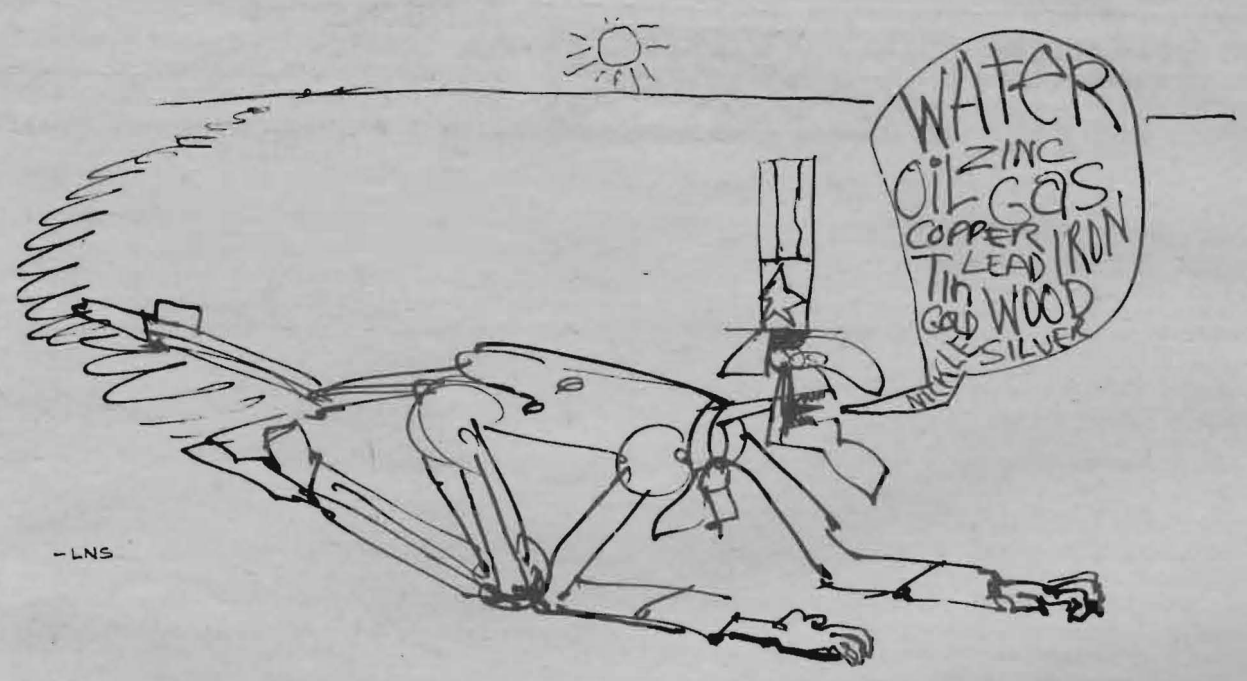
NAVAJO MINER DIGS FOR COAL, HITS PAY DIRT OF WASHINGTON WHITE TAPE

Farmington, New Mexico – Remember the one-man Navajo coal mine, closed because of federal regulations requiring identification on safety belts, two-way communication systems, ventilation systems, and other modern devices in the tiny pick-and-shovel operation which earned him $800 a year for the support of his family.

Well, the U.S. Interior Department, through a hearing examiner, has found Clifford George, the miner, guilty of six Mine Safety Act violations. He was fined $10 for each violation, although examiner Dent D. Dalby suspended payment of the fines. The mine is also to be sealed up.

However, a number of firms and individuals have bulldozed an open strip mine nearby which he can continue to work. Now the firms and individuals who donated time and equipment to do that job want to have a banquet luncheon. The sponsors will be the Bureau of Mines inspectors who first closed the mine.

Who will call this land their HOME?



Washington, D.C. – The rape of Black Mesa in the Southwest could seem like an innocent pass in comparison with the orgy of strip-mining planned for the northern plains of the United States.

"It's hard not to chuckle," Dewitt Dillon of the Crow Nation told *Newsweek* reporter James Bishop, Jr., in Billings, Montana. "The white man is doing to other white men what he once did to the Indian."

Trouble is, he's still doing it to the Indians. Strip mining is soon to begin on his reservation. Soon on the Northern Cheyenne reservation. And everybody is worried – they have heard about Appalachia.

The site is where the names are familiar: Little Big Horn, the Black Hills, the 250,000 square miles of grassy uplands sprawling across North Dakota into Montana and Wyoming. It's a place for sheep, cattle, antelope. Under the ground, though, is the richest deposits of coal ever discovered with bonuses in the form of oil and uranium.

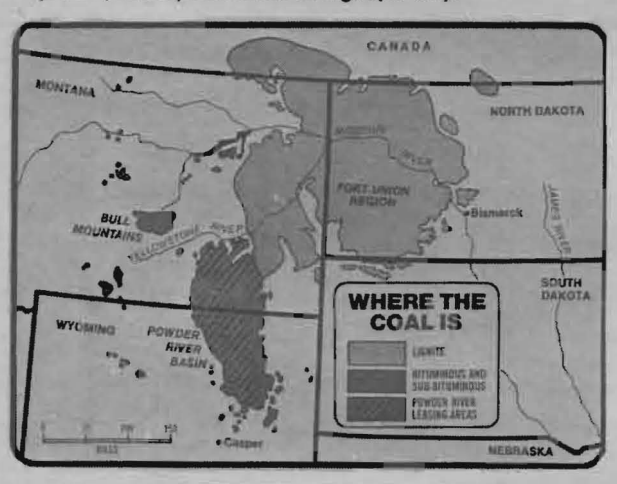
Largely unnoticed by the public, huge mining companies, such as Peabody and Consolidation Coal have been quietly buying up mineral and surface mining rights from the Federal and state governments and private owners. The Federal leases alone cover 5.5 million acres. The price: as little as $1 an acre, in some cases.

Wally McNamee—Newsweek

The big bite: A dragline bucket

Already, giant shovels are gouging out box-car-size bites for power plants as far away as Alabama, and this is only the beginning. On one side is the claim that power is short to heat, light, and run the cities of America. On the other side is the pressure to preserve the last continental frontier.

The coal, of course, will be burned. Puget Sound Power and Light, Montana Power and Pacific Power and Light all are planning – or have constructed generating plants in Montana and Wyoming. After polluting the atmosphere in "Big Sky Country", the juice would flow along transmission lines east and west – the lines will require 4,800 square miles of right of way.



Much of the wind-borne pollution from the 42 proposed power plants will move across the prairies to the Black Hills, Paha Sapa of the Lakota. There some of the 2.1 million tons of sulphur dioxide, 787 thousand tons of fly ash, and 2 million tons of nitrogen dioxide that will be produced annually will be deposited, affecting vegetation, animal life, and environment.

Another problem is water – the plants will need lots of that, probably meaning the damming of the Yellowstone River. reducing the flow by as much as 81%.

Montana Indians have a site to check out, a little piece of Appalachia known as Colstrip. The Northern Pacific Railroad began getting its fuel for steam locomotives there in 1923 and continued until 1958 – a rather modest operation considering that the giant shovels which are expected to move in can gulp 114 cubic yards of earth with one bite. But there it is at Colstrip: giant lumps of white dough, arid and eroded, decorated only by occasional tufts of weeds.

So far, the Bureau of Indian Affairs has leased out nearly 600,000 acres of Crow and Northern Cheyenne land in eastern Montana. M.W. Babby, BIA assistant area director in Billings, says he fears that unless the coal is exploited now, new energy sources could be found that would make it useless. "We are going ahead and leasing it," he said. "It is an asset, and there are indications coal will be a salable product for only a few years."

A recent General Accounting Office report noted that the BIA takes the position the Environmental Protection Act does not apply to Indian lands, and environmental impact statements are not required for coal exploration and mining projects. The report criticized both Interior's Bureau of Land Management and it's subordinate bureau, Indian Affairs, for failing to comply with Interior Department regulations and environmental standards for coal leasing and reclamation.

Westmoreland Resources is one company that bought up rights. "My heart goes out to those ranchers who want to hang on," said Pemberton Hutchinson, president of the firm. "But back in 1970, the Nixon Administration asked us to bid on the Indian coal, and we made our bid. We own the coal, and we'll eventually need it." And then the usual promise of the strip-miner: "We plan to preserve and replace the land we mine."

Those soothing words of the mining companies have been attacked by Harry Caudill, the Kentucky lawyer who first brought strip mining to national attention with his book, *Night Comes to the Cumberlands*, back in 1962.

When Caudill challenged Carl Bagge, president of the National Coal Association in a conference in Billings recently, Bagge retorted, "We never promised a rose garden." He said, however, they did promise not to create what Senator George McGovern calls "gaping wounds that never heal."

As Caudill points out, the record is not good. When the people of Kentucky tried to get help from the Kentucky Legislature, they were sent to Washington – where officials said that it was up to the states to take any action. Indians are likely to be referred back to their own tribal councils – generally, the Bureau of Indian Affairs gets council sanction before selling the Indians out.

What usually happens is that the companies plead that the costs of reclaming land is not worth the trouble – some quote $500 an acre as the cost involved. There is only one reclamation project going in the west now, and that is just a few acres near Colstrip.

Former Secretary of the Interior Steward Udall, who once authorized strip mining contracts, now says that "this country is headed in an idiotic direction trying to keep high-energy-living constant. We are out of our minds. Do we want to destroy the West to keep the East riding elevators and high-powered cars?"

The man who will make the decisions now-adays is the present Interior Secretary, Rogers Morton.

Morton says that a refusal to mine the coal is ridiculous. He has announced a Northern Great Plains Resource Program, "the largest Federal study" ever undertaken on such a problem, he says. "It is the greatest challenge the Interior Department has ever faced," Morton says.

As most Indians know, the track record of the Interior Department on the little challenges, even, isn't all that great. And it is an interesting fact that Rogers Morton's is the baby brother of Thruston Morton, a member of the board of Pittston Company, a strip-mining firm. Pittston is probably best remembered as the mining company whose operations set up the Buffalo Creek Disaster in February, 1972, in which 125 people were killed, 5,000 were made homeless, and 14 communities were wiped out in a man-made flood. Thruston is the man who was chief fundraiser for the Republican Party when Nixon first ran for president in 1960. Although Pittston has left the West Virginia mountains a shambles, the firm made $35-million in 1971.

But perhaps there is hope eternal just the same. Even if the plants burning the coal from the strip mines in Black Mesa do pollute the air, it will be the Indians who will be able to say just how much. The Ute Tribe has received a grant of $200,000 to support an air pollution monitoring service to man stations over the Four Corners area to study the pollution levels.

Other native people are more concerned than that. The Northern Cheyenne *News*, a tribal newsletter edited by Ruby Sootkis, noted that companies operating on the reservations are exempt from state laws which might protect the land, and that the tribal council had no ordinances or regulations which could control the mining companies. "We must prepare ourselves for protection of our land," the paper editorialized, "not only for those of us who are alive today, but also for those Cheyennes still unborn who will call this land their HOME."

(Thanks to the October 9 issue of NEWSWEEK, to the Buffalo Creek Massacre Coalition, and the Associated Press for info.)

"These leases are doing us no real good."

As the United States' insatiable hunger for electrical power continues to grow, so does the value of the once-worthless Indian reservastions of the western U.S. For here, in the vast and fast-vanishing wilderness of Arizona and New Mexico, coal reserves once thought too low in quality to be useful will soon be strip-mined at the rate of 100 million tons a year.

Three of these six enormous generating plants will be on arid Indian land, and the most controversial of them, Black Mesa, is on a site sacred to the Hopi Nation. The deep reverence of Indians for the earth is here at its most intense.

"It is," says Hopi elder John Lansa, "the spiritual centre of the land." Bulldozers are already ripping up this "holy land" to get at the coal which lies in seams under the earth of northern Arizona.

"The white businessmen are like a bunch of vultures standing on fence posts," says one tribal elder. "They want to throw us a few coins, then seize the little land we have left."

But the situation is not quite that clear-cut. While many leaders of the Navajo, Hopi, and Pima-Maricopa tribes in this area have joined environmental groups like the Sierra Club and Friends of the Earth in legal action aimed at halting the power project, others are eagerly taking the white man's money. The Black Mesa plant means jobs, it means glossy new cars, it means $100 million in hard cash – and the definite end of a way of life.

"We are destroying our customs, our culture, our way of life," says one leader of the Cochiti tribe. "And we have in return a few thousand dollars which will be gone in a matter of years . . ."

"Sometimes we feel like one of those little underdeveloped nations in the Far East," says Howard Leonard, editor of a militant Navajo newspaper. "The big corporations take our land, despoil the air and water, then leave. These leases are doing us no real good. They're making us into a race of truck drivers and janitors."

(This commentary is by Charles Foley, writing for the London Observer.)

RACISM IN THE Y.M.C.A.?

(In earlier issues of AKWESASNE NOTES, there have been articles critical of the YMCA Indian Guides Program. This letter was written in defense of the program, and while it was written prior to the letter from the Native Americans at Dartmouth, it does present the YMCA side of things.)

NOTES: Although the picture from Springfield, Massachusetts Daily News seems to depict Indians in a bad light, I feel sure this was not the intent. (See page 34 of Late Spring Issue of NOTES).

YMCA Indian Guides is a father and son program developed through the efforts of a YMCA director in St. Louis, Harold Keltner, and an Ojibaway Indian, Joe Friday. The purpose is and has always been to help develop and foster a strong comradeship between boys and their fathers while the youth are at a young, impressionable age. Joe Friday said, "The White Man builds cities while the Red Man builds sons." Realizing the pattern set by the Indians of this land has been valuable, YMCA Indian Guides seeks to strengthen this relationship between fathers and sons.

I also feel sure there have been some examples of misguided programs which have contributed to racism in Indian Guides, but the strong overriding effort of the program has been to overcome negative racial attitudes.

In addition, the "War on White Racism" continues to be the top priority of the national group of YMCA directors. This was reaffirmed at its national assembly in April, and YMCA staff people continue to strive for better understanding amonst all races.

E. Brice McEldowney, District Executive
YMCA East Central District
Ellsworth, Maine

YMCA NATIONAL LONGHOUSE EXPLAINS AMERICAN INDIAN FUND AND PROGRAM

New York, New York — The "National Longhouse" of the YMCA Indian Guides has raised over $14,000 of a $25,000 "American Indian Fund" which will help fathers and sons acquire a genuine understanding of the needs of American Indian families and will "support special Indian projects through personal sharing and tribal money-raising efforts. There are 9,000 YMCA "Indian tribes" registered.

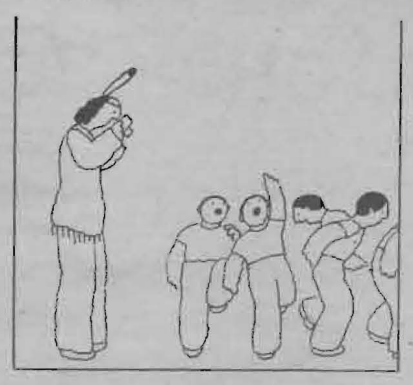
According to an Indian Guide pamphlet, Indian lore was chosen for the Y's father-son program because "Indians, living in all sections of America, have become a tradition of our country." Each tribe elects officers consisting of chief, tom-tom beater, tallykeeper, Indian runner, wampum bearer to conduct "tribal" business.

Among the activities are the making of totem poles, headdresses, tom-toms, and other Indian articles for use in "ceremonials."

"Just as an Indian Council was called to order by the solemn tones of the tom-tom, so an Indian Guide Council begins with the beating of a small drum made as a joint project by a little brave and a big brave," the pamphlet says.

NOTES ON RACISM

. . . meanwhile, at the Young Men's Hebrew Association . . .



The New York Magazine reported on a nifty "cultural exchange." We quote: "Every summer for 7½ weeks, the 92nd St. YMHA dispatches its own peace corps to an Indian reservation. This year's missionaries — 26 teenagers accompanied by four social workers — will visit the San Carlos Apache Reservation in Arizona where they will tutor young braves and set up day camps, ball teams, coffeehouses, and dances (when last year's New York kids did a hora, the Indians considered it a poor copy of their sundance.)" Although the group apparently doesn't object to bringing Western customs to San Carlos, they did not allow the exchange to be two ways: all meals were kosher, with the meat imported from Phoenix.

The increasing vigilance of native people against racism is penetrating right into government. A recent article in Health Services World, the employee magazine of the Health Services and Mental Health Administration, an agency of the Department of Health, Education, and Welfare was cited. The article was talking about hyperactive children, and used the phrase "yells like an attacking Indian" to describe the behavior of one such child. A number of native people wrote in complaint. Stick to your own ethnic group for insulting phrases, they said.

—Bartlesville Examiner-Enterprise photo

Father-and-son racism: big braves and little braves from the Bartlesville, Oklahoma, Y Indian Guides

➡ ➡ Custer ⬅ ⬅

New Rumley, Ohio — A steel pavilion detailing the life of General George Armstrong Custer, famous "Indian fighter", was dedicated here May 21 by the Ohio Historical Society. New Rumley's principal claim to a place in American history is as Custer's birthplace.

The building was built with $15,000 of state capital improvements funds. It covers those touching moments of his boyhood, his years at West Point, as a "tenderfoot on the Plains." Another monument to Custer is in the State Memorial area.

A parade of the Ohio Cavalry Association Mounted Guards of Leetonia preceded the dedication. The event was concluded with rifle and Howitzer salutes.

Every people seem to have their heroes to remember and to use as examples for their children to follow. Just as the Lakota have Sitting Bull, Ohioans have Custer.

We thought they might be kidding, but they're not. The Great American Film (GAF) Corporation is offering as a premium giant sized posters of "Great Americans". There are just four available — Lincoln, Grant, Robert E. Lee, and General George Custer. People who want to know what it was that made Custer great can write Great American Film, 140 West 51 St., New York, New York 10020

F-Troop Lives! In the foothills outside Auburn, California, a group of American men calling themselves I Troop, 7th Cavalry — General Custer's regiment — dress up in the uniform's of last century's Indian Wars and parade every fourth Sunday. In private life, the cavalrymen are teachers, government workers, retired military men. Their ambition: to take part in the planned centennial reenactment of the Battle of the Little Bighorn of 1876, when Custer and his 264 unfortunate troops got theirs. "This troop is a military memorial to some very tough and courageous men," they say. They are practicing for the event by fighting imaginary Indians.

One of the ironies which the Government of Canada might be called to task for is that she refuses to recognize the Iroquois Confederacy — and yet she has named her newest warship, HMCS Iroquois. And there is more to come: a second helicopter, the HMCS Athabaskan is scheduled for delivery in late autumn, the HMCS will arrive in December, and the HMCS Algonquin will be completed next June. How unfortunate that Canada has chosen to "honor" its Indian peoples by naming its weapons of destruction and war after them.

We Are More Than "A Tradition Of This Country"

(The Young Men's Christian Association has, as part of its program the "Y Indian Guides" — 16,500 "tribes" presently in operation. Native American students at Dartmouth College suggest you study their letter to the YMCA, and that you call your local Y to see how the program is going there. Contact Michael Dorris or Duane Bird Bear, Native American Studies, Hinman Box 6152, Dartmouth College, Hanover, New Hampshire 03755 with local reports, comments, or requests for further information. They ask for support, suggestions, and assistance. The Editors.)

TO: Charles Kujawa, Director
Y-Indian Guide Program
Young Men's Christian Association
291 Broadway
New York, New York 10007

This week we were witness to an unabashed example of racism directed against Native American peoples and cultures: the recruitment night, complete with *A Time for Feathers*, a film for YMCA Indian Guides. As Native American people, as parents of Native American children, and as believers in the concept of human dignity, we found this demonstration of crass ignorance, insensitivity and exploitation of a minority population offensive and totally unacceptable.

Native Americans, past and present, are a good deal more than "a tradition of this country." The idea that the complex myriad of Native American cultures are comprehensible, and therefore "most appropriate" to first and second grade non-Native American children is insulting and ridiculous. The use as gimmicry of Native American religious ceremonies and objects is deplorable and disgusting. And the proliferation and perpetuation from one unlearned generation to another of racist, albeit familiar, stereotypes of Native American peoples and cultures is appalling.

Certainly we make no objection to the idea that fathers and sons should have a close one-to-one relationship, though this was by no means the case for all Native American cultures which had a variety of forms of social organization.) But we absolutely fail to understand why this parental bond must be fostered by means of exploiting Native American people. How do *we* explain to *our* sons the prejudices against them passed on through your program? Surely another, less deplorable means could be found if a gimmick is needed to bring fathers and sons together!

Therefore, because the Y-Indian Guide Program is insulting to Native American people, promotes racism, and makes a mockery of Native American peoples and cultures, we make the following demands:

1. That the YMCA immediately cease the exploitation of Native American peoples and cultures by completely reconstituting the Y-Indian Guide Program.

2. That the name "Y-Indian Guides" be immediately dropped and that all spurious references to "Indian Lore" be obliterated from existing and future YMCA programs.

3. That a full accounting of all Native American personnel involved with the YMCA and their relationship with this program (if any) be made known.

4. That an accounting of the budget and uses of all monies collected and managed by the Y-Indian Guides program be made known.

5. That Native American personnel or others who have a strong and demonstrable knowledge of Native American cultures be the only instructors sponsored by the YMCA whose function it is to communicate with non-Native Americans about Native American peoples or cultures.

6. That some adequare and appropriate form of reparation be made for years of demeaning exploitation of Native American peoples and cultures, and part of these reparations include that a portion of the YMCA budget be allocated to Native American urban centers to sponsor youth programs of their own chosing.

7. That a letter of apology and explanation be sent to representatives, tribal chairman, etc., of every tribe whose name has been stolen and abused by Y-Indian Guide "tribes".

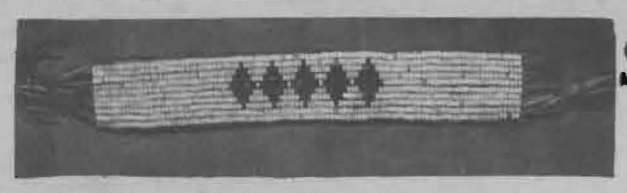
8. That an extensive re-education effort be immediately made to correct the offensive stereotypes, misinformation, and misunderstandings which have been fostered and spread through the Y-Indian Guide program, that the YMCA communicate this information to all participants and former participants of the Y-Indian Guide program, and that this effort be directed and staffed by Native American people.

Have no doubt that we are serious in these demands. [We are advising attorneys and other Native American organizations for assistance] in pressing these demands should you find them unacceptable.

We expect, therefore, a communication from you on this matter in the immediate future.

Signed: Duane Bird Bear
Michael Cornelius
Cleora Hubbard
Michael Dorris
Stuart A. Tonemah
Karita Coffey
(of Native American Studies)
(Dartmouth College)

Grave-Robbers and other Scholars:



We quote to you, verbatim, the October 4, 1972, press release issued by Don Perkins, Sports Information Director, Wittenberg University, Springfield, Ohio 45501: "College football's weirdest prize, and ancient and battered Indian skull, will be up for grabs when Wittenberg invades Ohio Wesleyan Saturday afternoon for the 45th renewal of the "Skull Game." The weird prize was unearthed when OWU's Selby Field was excavated in the late 1920s. Ohio Wesleyan has won the prize 29 times to 15 for Wittenberg. The host Bishops have the skull now after last year's 21-14 win over the Tigers at Delaware."

Because a man is a "conservationist" does not mean necessarily mean he is a friend of the Indians. When John James Audabon was painting birds, following the maps of Lewis and Clark, he came upon the grave of White Cow, an Indian man who had died three years earlier. Audabon dragged the corpse from its burial place and cut his head off for a souvenir. "He was a good friend of the whites," he explained.

DES MOINES INDIANS ZERO IN ON STATE "EDUCATIONAL" EXHIBIT OF BONES

Des Moines, Iowa – The skeletal remains of five human beings – native people – have been displayed in a glass case in the State Historical Building here for nine years.

During that time, thousands of museum visitors – including children – have viewed the remains. Now, some Des Moines area Indian families say the time is past due to remove the skeletons from view, give them a proper burial, and stop forever the practice of displaying human bones in a circus-like atmosphere.

"It's wrong to put the bones of Indians on public display as though they were some sort of tourist attraction," contents Fred Meyer, 19, president of the Des Moines chapter of the American Indian Movement (AIM).

He and Carl De Cora, 42, director of the local chapter, said they had asked Jack Musgrove, curator of the state museum, to turn over the skeletal remains so the bones could be re-buried on an Indian reservation.

But Musgrove has refused to relinquish the bones, contending they have significant educational value and provide important clues to early Indian culture and history.

– George Ceolla / Des Moines Register photo
Carl DeCora at Iowa State Museum's "Indian exhibit"

Musgrove told the Indians that AIM is only interested in the display for political reasons. Pointing out that "remains of earlier civilizations" are on display throughout the world, Musgrove told the Indians the display showed "that your people weren't savages."

Governor Robert Ray, who appoints the museum curator, has been asked to intervene in the dispute. Musgrove has been curator since 1958, and an employee of the museum since 1938.

The governor is not expected to be very helpful. He said he had made a special trip to the Historical Building to inspect the display of skeletons. "Frankly, after reading [Meyer's] letter, I had expected to find the exhibit extremely offensive," the governor said. "But I can see the scientific value in it, and I think Musgrove has done a terrific job in preserving the remains in as natural state as possible."

The display contains a mother and her infant who had been buried together, and the remains of two children and an adult male. They were excavated from an Indian burial mound in West Des Moines. Musgrove had it done at his own personal expense. Christian crosses were found on the bodies, he said.

"Your white man's Bible says that all men shall return to the dust from where they came. We feel our Indian brothers have the same right," Decora asked Governor Ray when they met.

(Thanks to the Des Moines Register and Tribune Company for this information from its copyright article of October 5, and to supplementary information from United Press International.)

AUCTION SALE TO COLLECTORS OF BELT DUG UP FROM INDIAN GRAVE THWARTED

New York, New York – A group of people from Iroquois and Delaware nations, upset by the prospect of auction of sacred wampum belts and masks at the Southeby Parke Bernet galleries here October 19, won a partial victory in seeking return of the religious objects to their tribal halls.

The youthful group, including two Caughnawaga Mohawks living in Brooklyn, stood tensely in the back of the staid auction room on Madison Avenue as negotiations went on behind the scenes.

The outcome was withdrawal from the sale of three wampum belts taken from upstate New York graves over the last 35 years. The gallery decided to proceed with the sale of the masks, by Harmer Johnson, the gallery's specialist in American Indian art, announced that the Iroquois and Delaware representatives were present, and would be bidding to regain the treasures.

Calvin John of the Seneca tribal council bought the first mask for $300. The other three, however, went for $800 to dealers and a private collector who were not put off by the announcement. Mr. John said the tribal council did not have enough money to match the higher bids.

Mr. John's purchase, a fierce metal mask with metal eyes and real hair, is to be put in a museum and campground the Senecas are building on the Allegheny Reservation near Salamanca, New York.

The purchase of the mask for a museum did not satisfy the younger Indians present at the gallery. They said it should be returned to the False Face Society, an Iroquois medicine society.

After the sale, Mike Myers, a Seneca who teaches Indian studies at the State University College at Oswego, was near tears at the loss of the masks. He said he felt betrayed. "It just shows we don't need the white man to do us in," he said. "Our own people can do it too."

The sale was for 201 lots of Indian art from various collectors who had placed them with the gallery for auction. Even without the wampum belts, the items – largely jewelry and Navajo rugs – brought $71,000, considerably higher than the gallery's estimate of $56,000.

During the auction, the native people sometimes expressed wonder at the high prices paid for some objects – $5,000 for a Sioux dress decorated with beads, $1,450 for a decorated Plains Indian scalp lock, $650 for a carved pipe showing a copulating couple.

The Iroquois and Delaware delegation, which had heard about the auction from advertisements, was headed by Oren Lyons, an Onondaga royaner (chief). Mr. Johnson, an Englishperson who has had to become an expert on American Indian art with the recent upsurge of interest, spoke for the gallery.

The Iroquois position is that the wampum belts – decorative bands of shells with sacred significance – are the property of their nation, no matter where found. They believe that sale of the belts is contrary to treaty and constitutes grave-robbing.

Mr. Johnson said the gallery's legal counsel agreed that there was enough of a legal question to return the belts to the consignor, who remained anonymous. The masks remained on sale, though, having been "owned" by Mrs. Isa Barnett of Media, Pa.

The Iroquois and Delawares thanked Mr. Johnson for the help of the gallery in their quest. The executive said that for future large sales of American Indian art, the gallery might seek Indian help on questions of provenance and ownership.

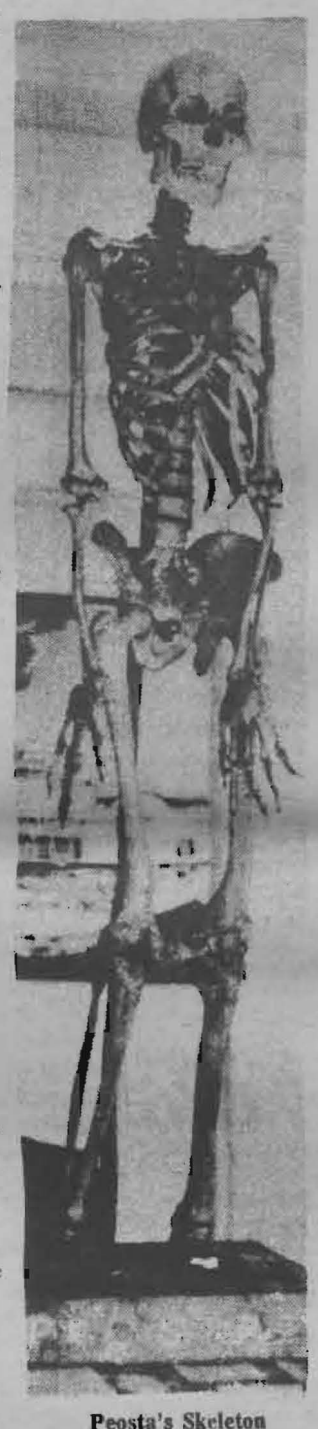
"These things had been passed down from generation to generation," Many Rivers, a quiet-spoken Mohawk from Brooklyn said. "We've lost so much of our culture now we're trying to save what's left for our children," he explained.

(Thanks to Paul L. Montgomery, writing for the New York Times for his article which is part of the information here.)

Seek Proper Reburial for Bones of Fox Indian Chief

Dubuque, Iowa – The Dubuque County Historical Society wants to rebury the skeleton of a Fox chief that has been part of an "Indian artifacts" collection since the bones were dug up 75 years ago.

The society wants the burial to be proper, with all the honor due to a chief, and they don't want to offend anyone, especially the Indians. However, indications are that many of the local Indians feel that they gave a proper burial to the bones once, and that they won't get involved with this matter of the dead now.



Peosta's Skeleton

The skeleton is that of Peosta, a Fox chief who was buried with Julien Dubuque, founder of the city and Iowa's first white settler.

The Rev. Robert Wiederaenders, president of the Historical Society, said the issue came up when visitors to the Ham House Museum have begun to complain about displaying human bones in such a manner.

"The visitors were either dismayed, disgusted, or horrified," Wiederaenders said. "At first we were somewhat surprised. We display mummies of pharaohs, why not bones?"

Historical Society curator Mrs. Helen Mercer said the complaints came for the first time during the past summer.

"I think the complaints show a change in social patterns," she said. "We've become more sensitive. Maybe this sensitivity is based on changing racial attitudes."

The skeleton had been part of a collection of "Indian materials" owned by the late Richard Herrmann. The collection was given to the museum in 1966. A book on early Dubuque history, authored by Herrmann, states that Peosta and Dubuque were good friends and that Dubuque, a miner and trapper, married Peosta's pretty daughter, Petosa.

Herrmann writes that Peosta wished to be buried with Dubuque, who died in 1810, and was buried atop a tall bluff south of the present site of Dubuque. His wish was granted when he died in 1814.

Then in 1897, various Dubuque organizations decided to build a proper monument to "Iowa's first settler" and decided upon a huge monument modelled after castles along the Rhine River in Germany.

To be sure they had the right spot, the grave was dug up, and the bones of Dubuque and Peosta were found and identified. But Dubuque's bones were reburied – Peosta's bones were taken to the Herrmann home.

The Iowa Conservation Commission, which controls the site where Dubuque is buried on the bluff, has agreed to allow Peosta's bones to be reburied there. Next to him will go the bones of his daughter, Petosa, which Herrmann had kept packed away in cotton.

Mrs. Mercer said the museum "doesn't really mind" losing the bones, but certain museum patrons would miss them. "The school kids really love those bones," she said.

(Thanks to Thomas Ryder and Otto Knauth of the Des Moines Register & Tribune for this information & photo.)

American Art in America

IROQUOIS ARTS AND CRAFTS EXHIBIT SCHEDULED FOR SYRACUSE, NEW YORK

Syracuse, New York – A major exhibition of Iroquois Arts and Crafts is being organized at the Everson Museum of Art here by a group of Iroquois artists, Elwood Green, Oren Lyons, Duffy Wilson, and Jacob Thomas.

The purpose of the exhibit is to show the strength, importance, and excellence of Iroquois arts today. The museum if providing exhibition facilities and technical assistance. Iroquois artists and craftsmen interested in exhibiting there should contact Duffy Wilson at the museum, 401 Harrison Street, Community Plaza, Syracuse, New York 13202 or phone (315) 474-6064 for further information. The show will probably open early this winter.

– photo by Southern Plains Indian Museum & Craft Center

Peter Jones (Geha), an Onondaga/Seneca potter, is the featured craftsman in a special exhibition at the Southern Plains Indian Museum and Crafts Center at Anadarko, Oklahoma. He is from the Cattaraugus Reservation in New York State, and a 1965 graduate of the Institute of American Indian Art, where he has been teaching for the past three years. The exhibition features his ceramics figurines, and will continue until November 11th.

"From Whence All Life" – Black Bear Bosin speaks at the unveiling of his mural in a Wichita bank

Wichita, Kansas – After nearly a year's work, a huge mural by Blackbear Bosin has been unveiled in the Farm Credit Banks of Wichita new office building here. The mural is entitled "From Whence All Life", and is dominated by Mother Earth and the Sun. It measures 9 x 40 feet, and is done in acrylic paint.

While the mural has been acclaimed in the local press, Bosin says that "the people who judge me are not going to be my contemporaries in the white world, or even my contemporaries in the Indian world. It will be the Indian who looks at the mural and finds a direct relationship."

Bosin is Commanche/Kiowa, and the mural shows the culture of the Great Plains as well as the Southwest. There is a tepee – tattered, blackened with fire, poles broken – but with remains enough to rebuild again. There is the ruins of an ancient pueblo.

"The burial platform with the corpse shrouded in a sacred white buffalo robe reminds us of what has happened since the time when the people were one with Mother Earth and brothers of all other creatures," Bosin says. "But the poles of the scaffold have roots, indicating that there is still great depth to the culture of the American Indian that is not going to die completely."

(Thanks to Marilynn Gump, staff writer for the Wichita Eagle and The Beacon for her article.)

MAJOR ART EXHIBITION OPENS IN TWO MINNEAPOLIS GALLERIES

Minneapolis, Minnesota – An exhibition entitled *American Indian Art : Form and Tradition* will open at the Walker Art Center here October 22 and will run through December 31. Four Indian students will begin work as museum interns in conjunction with the exhibit.

The exhibition is held in conjunction with the Indian Art Association and by the Minneapolis Institute of Arts. The association was recently formed specifically for this project by representatives of nine local Indian organizations. Financing was made possible by the National Endowment for the Arts and the Dayton Hudson Foundation.

The exhibition will be held both at the Walker Art Center and the new IDS building in downtown Minneapolis. Tours will bring visitors from upper midwest Indian communities to see the exhibition.

The Navajo Blanket – the art, the beauty The Way

Oh our Mother the Earth, oh our Father the Sky
Your children are we, and with tired backs
We bring you the gifts that you love.
Then weave for us a garment of brightness.
May the warp be the white light of morning,
May the weft be the red light of evening,
May the fringes be the falling rain,
May the border be the standing rainbow.
Thus weave for us a garment of brightness
That we may walk fittingly where the birds sing.
That we may walk fittingly where the grass is green.
Oh our Mother the Earth, oh our Father the Sky!

Brooklyn, New York – Why is it? For years, African sculpture, pre-Columbian pottery, and Pacific primitives have enjoyed positions of prominence in art museums, shows, and collections. But not the art of the American Indian, native American art. That was shoved into natural history museums or ethnic museums for scholar types and the curious.

Then last year at last, the Whitney Museum mounted its Two Hundred Years of North American Art to great furor and acclaim. That show concentrated on Indian painting and sculpture, which tended the mean the work of the Northwest Indians. There were few textiles there, because they, of course, get even shorter shrift than Indian art in most museums.

But here it is, a show of "The Navajo Blanket" that takes your breath away. It opened at the Brooklyn Museum last night after a cross-country tour that started at the Los Angeles County Museum last summer.

There are modern artists, especially those in what is known as colorfield painting, who think the Indians did better abstract work than many artists are doing today. Of course, it took the modern abstract vocabulary to allow non-Indians to appreciate the Indian blankets. Befroe, they were considered mere crafts because they weren't representational, they didn't show anything so they weren't high art. Also, they were done by women.

Most of the modern artists became interested in the Indian blanket when Anthony Berlant, a California sculptor and collector-dealer, persuaded the Los Angeles Museum and Mary Kahlenberg, its curator of textiles and costumes, to organize this show. He also talked all his artist friends into buying the blankets.

There are classical, striped Chief Pattern Blankets from the 1850s through the 1860s. Sometimes the brown or green stripes on neutral backgrounds are nearly as dark as the black stripe beside them, which makes the color seem to float up at you like an Ad Reinhardt abstract. There are bold designs in green and indigo blue and red from the slightly later style that often had a slit in the middle so that it could be worn as a poncho.

Still later there are Pop art zigzags from the later serape style from 1870 to 1880, and bold every-which-color designs from the Eye Dazzler period, which began in the 1880s, after trains brought analine dyes to the Navajos. There is even a blanket with an American flag design which shows both the influence of the traders on the Navajos and their love for the stripe that dates back to the early blankets.

The people of the Southwest learned weaving from the mythical Spider Woman, who taught them how to weave on a loom Spider Man instructed them to make. The women were not considered artists, and yet they created art. There were ceremonies attached to weaving and even ceremonies to restore the spirit of a woman who had spent too much time at the loom. The blankets reflect the personality of the weaver, and the personality of the person who was to wear it. One of the best ways to see the blankets is draped over someone's shoulders – then the patterns come together and make the most sense. Different wearers draped blankets in different ways, callinf for a different arrangement of patterns.

Sometimes they were used to sit on or hung in the door ways, but they were not used as rugs. That came later, after the trading posts came in and the weavers began to follow the directions of the traders. By 1900, it seemed that the age of the blanket as art had passed.

(Thanks to Amei Wallach, Newsday cultural affairs specialist, for her appraisal of the Brooklyn Museum Navajo Blankets)

ART BY NATIVE ARTISTS — (top)

"Waiting in the Shadows" by Ah-Swan of the Yakima Nation. "Navajo Lady With Blanket" by R.C. Gorman. "Galloping Indian" by Fritz Scholder. "Ghost Dance" by Sarain Stump.

Red Pearl Of The Universe

I
looked to the Universe and saw
the Moon, the Stars, the Sun
all the Planets in the
Universe gazing in wonder,
watching you Earth in grandeur
As
a mother watches her new born
child
I looked to the Sun and it
blinded my eyes
I
looked to the Earth and it
blinded my mind
and
the Moon laid me on the ground
to sleep
I felt the Earth crust, break, a
bud appeared tasting the sweet
fresh air and peered upon its
birth
I gazed upon the Earth
Longing for the Land
its solitudeness
its silence
Listening
to the chirping of the crickets
Listening
to the mountain brook speaking
to the trees
Wondering, dreaming, basking
in the Sun
waiting for the coolness of
the Evening

This
Land bearing the fruit of Life
Giving
birth and then striking death
unmercifully, taking its
creatures back to her womb
Like
fire raging through the forest
Feeding
caring for the Life it gives
unselfishly, unhesitantly
unwantonly
Giving beauty
Her
heart beating, endlessly,
eternally
I
watched the rain fall to the
ground, caressing, kissing
tenderly, tenderly, softly,
softly, this beautiful Earth
I
listen to the Earth whispering
to the Wind
the
Ocean speak to her creatures
of Love
the Universe speak to the Stars of
Humbleness
the Earth gave to her Animals the
message of Kindness
I
heard the Sun tell the
Universe of Courage

I
listen to the Earth and the
Universe and they gave me
Wisdom and Knowledge
I
felt alive
I,
the Earth, the Universe were
one
Spinning, spinning, spinning
million million million
miles in the Universe
spinning spinning spinning
spinning spinning spinning
endlessly endlessly endlessly
Immaculate
Serene
Pearl
of the night
Gem
of the day
A
jade glowing
A
sapphire glistening
I
heard the Ocean
I
listen to the Sea

This
Land we walk upon blindly not
knowing she breathes and is
alive, is Life . . . . . .

— Isidro Gali, Jr.
San Quentin Prison

LAST STOP IN THE DARKNESS

the early morning hours are cool
and i am alone and thinking
the trains across the L.A. River
are moving slow and groaning loud
soon to travel forgotten countrysides
in the end they all must backtrack
on the same roads they travelled on
to remember tears and happiness
is not their choice to make
as they get back to where they belong
in times of feeling loveless
i'd want to leave on one
countrysides and faces i'll remember
from places where things are right
tears and fears will take the side roads
to places like this one
where everything is wrong

beneath the freeway bridge
where semis honk and whiz by overhead
Indians sing old tribal songs
making a life where they don't belong
voices laugh and talk in the darkness
people drunk stagger to greet friends
in the next car a man is beating his wife
and four Indians stand around and watch
while a hundred others drown her out
with cheerful drunkness, unconcerned
he was beating and pushing her into the car
and she kept screaming and crying
to the rest it was so commonplace
and i was feeling loveless
and had to turn away

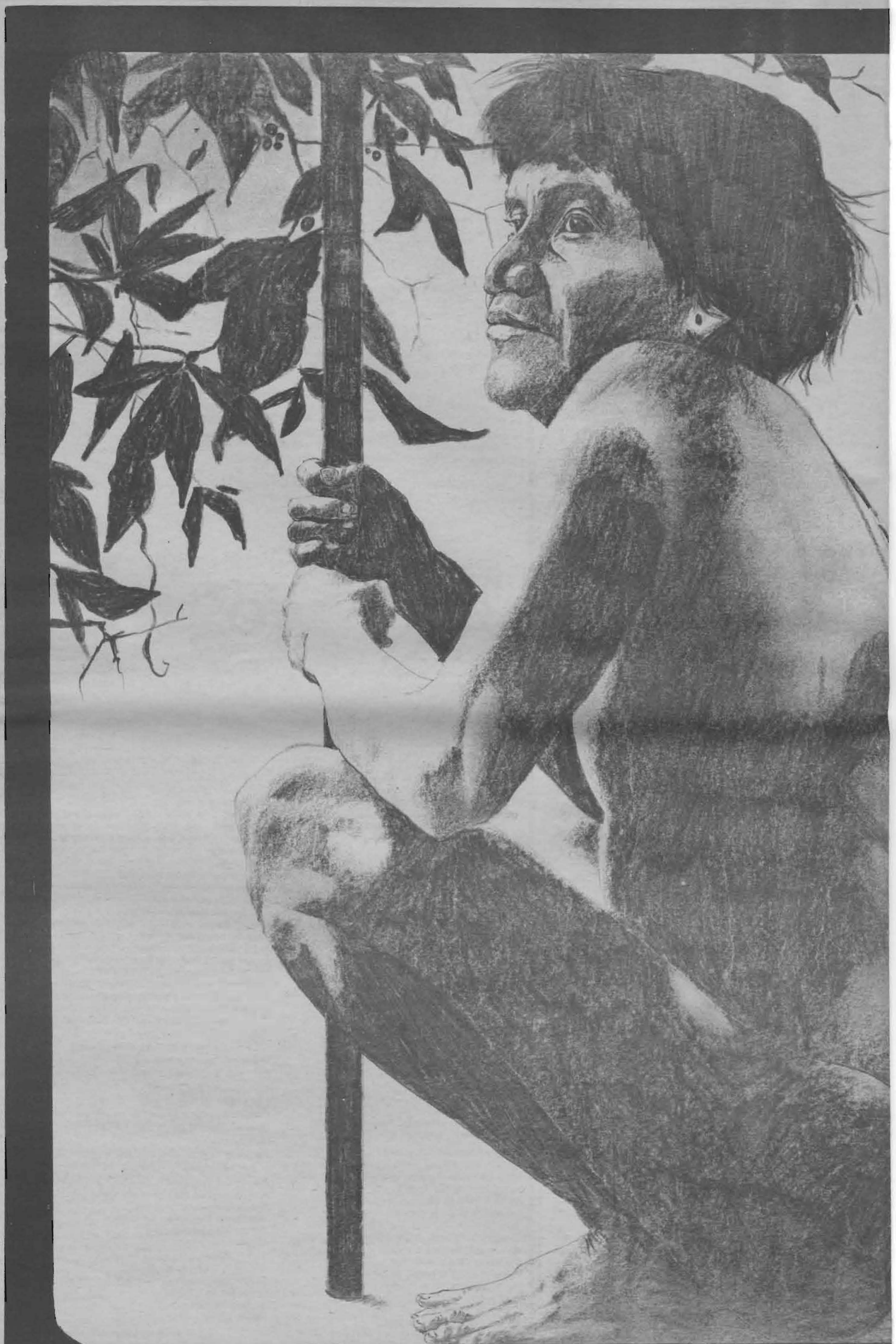
the city hummed still louder
its voice could never give a break
to all the drunken voices of the darkness
and it surely is the Tombs
where dreams of lifeways are put to rest
and they'll be gone with the sunrise
to bring their offerings next weekend
ringing echoes from the old ways
bounce off the concrete walls
and so my plea is shattered
if you're going to return to the old ways
don't take this life with you
leave it here where it belongs
where this life is not your own
it's not that i don't love you
it's just that i won't be buried with you
not here and not this way . . .

— June Leivas
Chemehuevi Newsletter

NO TITLE

Yesterday, friend
Spirit peace of this beach
Wind cool on cheek
Big Water . . . Big Sky . . . Behind us, Land
Our Forever
Then, today, after dawn gushed into sunrise
On clean sky
Walk, walk, on warm sand
Gull-shadow brushing shoreline
Gull-shriek fading over sparkling wave
White foam and thunder
Rest for our eyes when we sat
After those morning hours stooping for starfish
That last heartbeat of time
In the simmer of noon before
Before we spotted what crept up between sky-rim and water
Poking from wave-crest to cloud
Deathbirds with scrawny wings
One, two, three of them swaying and rolling
Till they filled the sky
Came close to the shore, but not too close
Stayed clear from grey jag of rock
That would have splintered their bellies
Spawned a swarm of canoes
Slap, slap, little wave, crunch of keel on sun-bleached sand
Feet touched our ground
Out of hair faces it stared
Desperate garbage washed up on the shell-beach
Gut-sick, teeth loose in their sunken gums
Hungry
We could have walked away and let them die, friend
If that had entered our minds . . .
Remember this beach? Water sky and feathery clouds
And nothing on the rim of the world
But red-swimming sundown?
Just us and the forever we knew
Till the sea spat them out
Nina
Pinta
Santa Maria
Their mastheads slashed bloody the unity of life
It was the end, friend
And we didn't
KNOW IT . . . . . .

— Dawn Cory McQueen



This poster was drawn by Hans-Krull of Germany, out of concern for the genocide and ethnocide of nativ
all of a kind, or a mixed set, reprinted on heavy color paper. Write: AK

NORTH AMERICA/SOUTH AMERICA

"I DIDN'T KNOW IT WAS WRONG TO KILL INDIANS."

"I KILLED THOSE INDIANS BECAUSE I KNEW THAT THE GOVERNMENT WOULD NOT CONDEMN US FOR THE CRIME."

(From the court transcript of the 1972 trial in Colombia of persons accused of the murder of 15 native men, women, and children. The jury's verdict: "Not guilty."

people, in North and South America. This poster is one of a series available for 50 cents each, or 3 for $1.
ESASNE NOTES, Mohawk Nation, via Rooseveltown, N.Y. 13683

THIRD WORLD VIEW III

(Often there are valuable lessons to be learned from looking at other people, other situations. Indians are not the only native people who are having their troubles – and the U.S. or Canada are not the only nations who cause troubles for native peoples. What happens in Hawaii, in Puerto Rico, in Australia, in New Guinea – even to poor white people in Illinois – is of consequence to us all.)

(Article 2 of the 1948 Convention on the Prevention and Punishment of the crime of Genocide was passed by the United Nations General Assembly by vote of 55-0 on December 7, 1948. Genocide is defined as:)

In the present convention, Genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group as such:

(a) killing members of the group

(b) causing serious bodily or mental harm to members of the group

(c) deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part,

(d) imposing measures intended to prevent births within the group,

(e) forcibly transferring children of the group to another group.

La Raza!!

I believe in the survival of America. . . *Yo creo en la sobrevivencia de America. Las llamas de resistencia que se permite este espiritu continental son raíces comunes de puertorriqueños y mexicanos* . . . **The flames of resistance that provide this continental spirit are common bonds of Puerto Ricans and Mexicans.**

In the provinces and states organized by the Europeans, our people await in small portions of their original land, still subjected as a consequence of the civilization that surrounds them. . . *En las provincias y estados organizados pro los extranjeros, nuestros hermanos esperan en pequeños pedazos de su tierra original bien oprimidos como consequencia de la civilizacion que les rodean.*

Los gobe rnantes de Canada y EE. UU. conservan la palabra "Indian" como una designación legal. Ese estado legal se describe gente de ascendencia Americana (aborigen) que ha logrado mantener su propia identidad . . . **The governing bodies of the United States and Canada reserve the word "Indian" as a legal designation. Such a legal status applies to people of American aboriginal ancestry who have succeeded in maintaining their own identity.** . . *Los gobiernos de Ottawa y Washington solamente reconocian como Indios a las personas procedentes de tribus legalizadas por ellos.* . . **The governments in Ottawa and Washington recognize as Indians only persons coming from tribes which have been legalized by them.** . . *Un departamento del Estado de asuntos nativos en ambos países se las controla aparte del publico en general.* . . **A federal department of Indian affairs in both countries controls them apart from the general public.**

Our northern brothers risk being flooded out by the "mainstream" . . . *Sus hermanos norteños se arriesquen inundación en el "mainstream".* **In the Andes, Indians are exploited by the descendants of Spaniards and other Europeans and are made to work for a pittance from sunrise to sunset.** . . *El caso andino, los Indios son explotados por los descendientes de españoles y otros europeos y los hacen trabajar desde que aparece el sol hasta que se oculta por salarios pauperérrimos.* . .

In whatever case, Americans do not lack either supreme dignity or a sense of continental independence, but it is evident that we do not have the pleasure of governing ourselves at this time . . . *En cualquier caso, Americanos no faltaran sentido de autonomía y sobernía continental, pero es evidente que nosotros no gozamos en este momento de autogobernase. A veces, países como Mexico, Guatemala, Ecuador, Peru, Bolivia, y Paraguay ofrecen evidencia valida de atraer la lealtad, fe y esperanza de pueblos autoctonos* . . . **At times, some Indio-Latino countries offer evidence of cultural and political equality to attract the loyalty, faith, and hope of an autochthonous populace.**

The residual effect of centuries of Spanish colonization in America is further magnified by the extent of interracial fusion during this turbulent period. This effect need not be detrimental to the objectives of nativism if Brown Power advocates analyze Caucasian Power on a planet-wide basis, or in particular, InterAmerican. . . *El efecto residual de siglas de la colonialización española en países de America esta doblado por el mestizaje. Este efecto no pueda ser detrimental a los objectivos del indigenismo si los mestizos intelectuales se analizan al poder blanco en terminos mundiales o en particular, interamericanos.*

La palabra, "American", tiene muchos modos de usarse, uno es describir, segun los antropologos, gente native (aborigen) del continente; un continente que significa para los europeos y otros hombres "el nuevo mundo" . . . **The word "American" is used in many ways. One is to denominate the native human beings of the continent, a continent that means to other men "the new world." The historical collision among Europeans and Africans with respect to the American civilization have produced an intermediate or mixed culture. The proof of its existence lies in the observation of the cultures of Puerto and of Mexico. Mexicans and Puerto Ricans should take into account that the self-appointed tin gods of international finance are forces which are molding our daily lives.** *El choque historico entre europeos y africanos con respecto a la civilización americana ha producido una cultura intermediana o mixta. La prueba de su existencia está en la observación de las culturas de Puerto Rico y Mexico. Chicanos y Boricuas deberían tener en cuenta que las fuerzas "omnipotentes" moldean nuestras vidas diariamente tienen resonancias internacionales.*

"Whites" fueron producidos por la immigración masiva de la humanidad europea al nuevo mundo . . . **English-speaking Caucasians are a bi-product of the massive immigration of European peoples to North America.** . . . *Renacimiento cultural y biologica rejuvenación es proceso continua del sistema "blanco" en nuestra continente* . . . **Cultural renaissance and biological rejuvenation is a continual process of the "white" system in our continent. That is, by literally grinding asunder and assimilating other European nationalities to Anglo-Saxon standards.** . . *Este intercambio de lenguas y genes entre los europeos de allá y de este lado hi sido posible por su politica domestica e intercontinental* . . . **This interchange of languages and genes between the Europeans in Europe and the Europeans in America has been possible due to their domestic and world politics.** . . *La de acá es destruir la raza nativa y mantener nosotros como una minoría nacional en cada país donde se nos exploita* . . . **Their conspiracy in America is to destroy the native race and to maintain the mestizos as a national minority in each country where they exploit us.** . . *Esta minoría no siempre esta explicado segun el metodo de enumerar los segmentos de la población* . . . **This minority isn't always explained according to the census method.** . .

-Herald Photo by ALAN RIDING

Es cierto que "la minoría" está condenada de tener muy poca representación en el circulo político, ni compartir en la vida economica y aún en su propia tierra sufren indignidades culturales . . . **It is certain that the "minority" is condemned to have very little representation in the political arena, nor share in the economic life, and even in your own land you suffer cultural indignities.**

Los del otro lado puedan escapar a America para vivir, los de aca (nosotros) estaríamos destinados a morir si aceptemos la blanquearización de Indoamérica. . . **6-=75 million persons have escaped from Europe in the last 150 years in order to live here in optimism for the future at our expense. We will surely die if we accept a total white-washing-of America.**

Personas que agrupan se indetifican como su lema "black" han estado bastante aislados de sus hermanos de Africa y nunca han recibido refuerzos iguales cultural y biológico. La descolonialización de la madre Africa ha modificado en cierto grado esta inequidad. "Black" estadinenses, haitianos, y "blacks" de las indias occidentales, y todos de nosotros sentimos un creciente de orgullo en reconocer el cambio de poder. . . **"Black" people are those persons who have placed a strong emphasis on their development as African-descent peoples. Unlike "whites", they have been largely isolated in America and have not enjoyed equal biological and cultural reinforcement. The de-colonization of Africa has already to a degree offset this inequity as U.S. Blacks, Haitians, West Indian Blacks, and all of us sense a surging pride in the change of power balance.**

"Red" culture is a commitment to the survival of the American Indian on a continent-wide basis. The predicament of the Native American north of Mexico is now in its critical stage. . . *"Red" cultura es una dedicación a la sobrevi vencia de la raza Americana empleando conceptos Panaindias. La situación contemporanea de los Americanos nativos al norte de Aztlán está en una etapa de finalización. Mexico Americanos pueden y deberían tratar de comprender los problemas y necesidades de los Costeños del Noroeste, por ejemplo en el estado de Washington, o la gente de Los Gran Lagos y Las Gran Llanuras como los sioux y los cree, y tambien sin olvidar otras, los iroqueses, habitantes del Noreste. Estan amenazado con la extinción.* . . **Mexican-Americans can and should relate to the problems and necessities of North Pacific Coast, Sioux, and Iroquois people. They are threatened with extinction.**

Brown cultura nos envuelve en un compromiso de valores humanas . . . **Brown culture involves us in a compromise of human values.** *Puertorriquenos y Mexicanos son testimonios vivos de este concepto* . . . **Mexicans and Puerto Ricans are living testimony of this concept.** *Yo creo que la raza cosmica de habla latina que nos representa tan apropiadamente sostiene una relación intrínsica una para la otra* . . . **I believe that the brown Spanish-speaking race that we represent so appropriately sustains for one another an intrinsic relationship.** *Yo creo que nuestro desarrollo historico hasta ahora y ahora más que nunca requiere nuestra alianza contra las fuerzas opresivas que aún nos mantienen en un estado semi-colonial* . . . **I believe that our historical development until now, and now more than ever, requires our alliance against the forces of oppression that still maintain us in a semi-colonial state.**

En el pasado habian unos entre nosotros que se quisen encadenar sus vidas bajo ordenanzas blancas y no importan que sean anglos o hispanos . . . **In the past, there were some among us who wanted to shackle themselves under the rule of the white man, and it did not matter to them whether it was the British or the Spanish.** *Esos gusanos han tratado de prevenir el alcance del poder politico por nosotros porque sepan con este poder la raza unida pueda tener independencia cultural y benificios economicos* . . . **Those traitors have tried to prevent our attaining political power because they know with this power, the race united could have cultural independence and economic benefits.**

El enemigo ha dirigido su atención de atraer la parte nuestra que es Africana y Europea y al mismo tiempo destruir la otra parte que es Americana . . . **The enemy has directed his attention to attract our Afro-European side and at the same time destroy the other, which is Indian.**

Las víctimas son caracterizadas por su conducta indecisa en asuntos de importancia socio-politicas. . . **The victims are characterized by their indecisive conduct in matters of social and political importance.** *Por la emergencia de nuestro pueblo latinoamericano como una entidad socio-cultural de madurez, un factor de establidad constante debe ser perseguida.* . . **For the emergence of our Latin-American people as a mature, socio-cultural entity, a constant stabilizing factor must be pursued. This stability index comes from our relationship to "Red Power".** . . *Este indice de establidad proviene de nuestra relación a poder indígena.*

Son dos, las fechas que se queman para siempre en los corazones de Borinqueños y Mexicanos, 1511 y 1521. En aquello siglo, despues una herioca resistencia por caudillos americanos hemos rendido nuestra tierra a los invasores españoles . . . **There are two dates that are burned forever in the hearts of Chicanos and Puerto Ricans – 1511 and 1521. In that century, after an heroic resistance by American leaders, we surrendered our homelands to the Spanish invaders.**

Aqueybana de los Boricuas fue tomado prisionero y sufrió fea ejecución. Cuauhtémoc de los Mexicas tambien cayó en derrota y más tarde ahorcado por cobardes sin honor . . . **Auqybana of the Boricuas was taken prisoner and suffered an ugle execution. Cuahtémoc of the Mexicans also fell in defeat and later on was hanged by dishonorable cowards.** *Los europeos preparon la escena americana feamente por su llamada conquista . . .* **Thus, the Europeans began their disgraceful first attempts to conquer America.**

Tuvimos que aguantar siglos de colonialización bajo el yugo de España . . . **We had to endure centuries of colonization under the yoke of Spain. . .** *Después de trescientos años México logró su independencia. Los cambios culturales y biologicos han dejado una estampa notable pero México no fue extinguido, el Indio perduró . . .* **After three hundred years, Mexico gained its independence. The cultural and biological changes had left an indelible mark, but Mexico was not extinct. The American natives were eternal. . .** *Pasaron más de cuatrocientos años desde que los europeos desembarcaron en Boriquén . . .* **More than four hundred years had passed since the Europeans disembarked in Puerto Rico. . .** *A pesar de haber sido la más leal a la Corona, hubo durante el siglo XIX un vigoroso movimiento separatista . . .* **Despite loyalties to the Crown, there was a vigorous separatist movement during the 19th century.** *Para contrarrestarlo, no bastando la persecución y prisión de muchos de sus dirigentes, en 1968 se permitió a la población elegir sus diputados a las Cortes españalos y se le concedió autonomía política y económica . . .* **In order to counteract it, not withstanding the persecution and imprisonment of many of its leaders, the population in 1869 was permitted to elect their congressmen to the Spanish Courts and conceded political and economic autonomy.** *Estas medidas, sin embargo, fueron tardías . . .* **These measures, nevertheless, were too late.**

Resultó pues este largo periodo colonial en la total assimilación de la raza americana . . . **Because of this long colonial period, it resulted in the total assimilation of the native Americans of Borinquen.** *La almagama puertorriqueña se ha producido un tipo nuevo, un verdadero hijo de la raza universal, pero como nuestro hermano mexicano no hemos perdido el estirpe del Indio bravío . . .* **The Puerto Rican amalgam has produced a new type, a true son of the universal race, but like our Mexican brother, we have not lost the beginning of our family, the indomitable Indian.** *Nuestras madres historicas nos dieron una herencia para siempre. . .* **Our historical mothers gave us a heritage forever.**

La guerra entre México y los Estados Unidos alteró fundamentalmente la situación de Aztlán. El trastorno empezó con el rapto de Texas, Abril, 1836, y terminó con el Tratado de Guadalupe Hidalgo, Febrero, 1848. . . **The war between Mexico and the United States altered fundament ally the situation of Aztlán. The mowing down of Indo-Hispano civilization began with the rape of Texas, April, 1836, and terminated with the Treaty of Guadalupe Hidalgo, February, 1848.** *Traición política y difusión cultural y otras barbaridades seguían siendo el lamento de nuestro pueblo bajo los nuevos colonos . . .* **Political treason and cultural diffusion and other barbarities would follow as the sad state of our people under the rule of the new colonials.**

Desde 1963 se nota el crecimiento de los esfuerzos jovenes . . . **Since 1963, the growing efforts of the young adults is evident.** *Poder indígena y nueva inspiración Chicana ya han cambiado la dirección de la historia estadounidense . . .* **Red Power and new Mexican inspiration already have changed the direction of United States history.** *La restauración en nuestras manos de nuestra propia cultura se acèrca . . .* **The restoration into our hands of our own appropriate culture is at our fingertips. The sleeping giant has awakened!**

España cedió Puerto Rico a los Estados Unidos por el Tratado de París, Diciembre, 1898. Se fueron a su lejano retiro, su llamada madre pátria. Pero no se retiró la serpiente blanca . . . **Spain ceded Puerto Rico to the United States by the Treaty of Paris, December, 1898. They went to their far-away place of retirement, their so-called mother country. But the white serpent did not retire.** *Los sajones finalmente realizaron su ambición, un base estrategica antillana y como cualquier poder colonial comenzaron la primera etapa de borrar la cultura originaria. ¡Fijense hermanos! ¿Es posible, la anglosajonización de los boricuas?* **The English finally realized their ambition, a strategic base in the Antilles and like any other colonial power commenced the first stage in erasing the original culture. Imagine, my brothers! Is it possible to whitewash the Puerto Ricans?**

En cuanto al poder sajon los puertorriqueños han tenido cincuenta anos en mantener valores hispanoamericanos sin interferencia al comparar la experiencia chicana . . . **In so far as Anglo power, the Boricuas have had fifty years in maintaining Spanish-American values without interference compared to the Chicano experience.** *Ese medio siglo dejó una fortaleza de nacionalidad a los boricuas en general . . .* **That half century left a vigorous sense of nationality to the Boricuas in general.** *Es necesario tener esa calidad si una quiera sobrevivir, por lo menos, en la sociedad racista en que vivimos . . .* **It is necessary to have this quality if one wants to at least survive in the racist society in which we live.**

1900 marcaba una nueva epoca . . . **1900 began a new time.** *Volvieron nuestros hermanos sureños como transfusión sanguíneas . . .* **Our southern brothers returned just like transfusions of blood.** *¿Habla usted español? . . .* **Do you speak Spanish?** *Si compadre, un poquito . . . . . .* **Yes, my friend, a little.** *¿De donde eres? . . .* **Where are you from?** *¡Soy yaqui y ya llegue! . . .* **I'm Yaqui and I'm here!** *Con las manos unidos y las conciencias determinadas, gritamos al gabacho, "VIVA LA RAZA!" . . .* **With fraternity and determination of purpose, we shout to the invader, "Long Live the People!"** *Como en tiempos prebritanicas el movimiento humano en toda dirección de la brújula continua . . .* **The human movement continues in every direction of the compass as it did before the British peoples came to Aztlán.** *La frontera queda nada mas que una abstracción de la mentalidad europea que no sierve para nada . . .* **The border remains nothing more than an abstraction in the European mentality that has no lasting meaning.**

"I'm Yaqui and I'm here!"

La herencia biologica y cultural de Boricuas, Americanos norteños, y Chicanos en comparar las masas primariamente de ascendencia negra y nordica se han puesto grandes obstáculos para la desintegración social . . . **The biological and cultural heritage of Puerto Ricans, North Americans (Indians) and Mexicans as compared to the masses primarily of Black and North European ancestry, have placed great obstacles in the assimilation process.**

La triangulación de política, economia, y educación constituye por la clase dirigente su estructura de poder y sierve para enriquecer el liderazco. . . **The triangulation of politics, economics, and education constitutes for those in control their power structure and serves to enrich the leadership.** *Los beneficios sean aprovechadas por la raza que predomina en esta area, la llamada majoría. . .* **The benefits are profited by the race that predominates in this area, the so-called majority.** *Nosotros los descendientes de antepasados americanos podríamos ser los recipientes unicamente de la parte que sobra, es decir, los "leftovers". . .* **We, the descendants of American ancestors, would be the recipients of the part that was left over, the "migas".**

Eventos recientes en Aztlán y Puerto Rico y ciudades importantes estadunidenses han demonstrado muy vividamente la rapida deterioración de condiciones entre las culturas que han sido desde una perspectiva histórica sin harmonía . . . **Recent events in Puerto Rico and Aztlán and important U.S. cities have demonstrated very vividly the rapid deterioration of conditions between the cultures that from a historical perspective have been without harmony.**

La estrategica fundamental del culto anglo-sajón es hacer propaganda a los boricuas, chicanos, y otros americanos nativos de aceptar una monolinque molestación inglesa . . . **A fundamental strategy of the Anglo-Saxon cult is to distort and deceive Mexicans and Puerto Ricans and other Native Americans into accepting the English language over our own.** *Una vez que estemos reducidos a pensar, hablar, leer, y escribir solamente en el idioma extranjero más ocultarnos es posible . . .* **Once that we'd be reduced to think, speak, read, and write only in the foreigner's language, more masked corruption of us is possible.** *Es precisamente en esta condición que nuestros niños serían más débiles en aceptar una orientación falsa . . .* **It is precisely in this condition that our children would be most susceptible to accept a false orientation.**

***Esa es la trampa . . .* That is the trap.** ***Materialismo y la perdida de lealtad hacia nuestra propia gente son características de un plan diabólico . . .* Materialism and the loss of loyalty toward our own people are characteristic of a diabolical plan.** *La manera de emplearlo es bien calculado . . .* **The manner of employing it is well thought out.** *Cada generación indoctrinada mirarían los estilos y valores de vida con sus cerebros lavados . . .* **Each generation thus indoctrinated would look at the styles and values of life with their brain-washed minds.**

¡Nos instruyeron a creer que es una desgracia ser "mojado", que los nacidos "aca" no son mexicanos ni americanos y que la tercera generación sea herbida en el "melting pot" o aceptar una posición de ciuda-danía de tercera clase! . . . **They instructed us to believe that it is a disgrace to cross the Río Bravo, that those of us born "here" are neither Mexicans nor Native Indians, and that the third generation is to be assimilated (eliminated) or accept third class citizenship!** *¡Que malditos!* **. . . Those rednecks!**

Nuestro consejo es rechazar todo eso y ponernos de acuerdo en un programa positivo siguiendo "el Plan Espiritual de Aztlán" . . . **Our advice is to discard all this and bring ourselves to agree upon a positive program following "The Spiritual Plan of Aztlán".** *Concentramos en tres puntos basicos: . . .* **We'll concentrate on three basic points:**

(1) Reconstrucción educacional y rehabilitación de Aztlán. . . **Educational reconstruction and rehabilitation of Aztlán.** *El sajon, por su actitud hiperracista no puede aceptar la cultura indolatina (iberoamericana) . . .* **The Anglos because of their excessively racist attitude are unable to accept the Indio-Latin culture.** *Es de carácter psicológico. . .* **It is of a psychological nature.** *Diríamos, es un fenómeno que a veces inconscientemente produce el anglo por esa aberración que siente hacia nosotros de hable hispana . . .* **We could say it is a phenomenon that sometimes is produced unconsciously by the Anglo for the aberration that he feels towards Spanish-speaking people.** *Es mandatorio que pordíamos domonstrar nuestra unidad en el deseo de administrar una educación bilingue y bicultural donde hay comunicadades nuestras . . .* **It is mandatory that we should demonstrate our unity in the desire to administer a bilingual and bicultural education where the communities are our own.**

(2) Autonomía para las naciones indigenas que deseen y según condiciónes que se las propongan. **Self-government for the native peoples that so desire and in accord with conditions that they themselves propose.**

(3) Si nuestro proposito no es aceptado sin calumnias podríamos contemplar la alternativa de separación política . . . **If our proposition is not accepted without calamities we should study the alternative of political separation.** *¡Carnalas y carnales! ¿Qué clase de leyes concede ciudadanía esclavizada? Ya hemos alcanzado un estado de alta fusión cultural. ¡Defienden su derecho de elegir su destino! . . .* **Sisters and Brothers! What class of laws grants a kind of enslaved citizenship? Defend your right to determine your own destiny!**

(This bilingual statement was written by a member of the Chicanc / Aztlán movement, and is reprinted here for the purpose of increasing dialogue among Native Peoples, among Chicanos, and between "Indians" and Chicanos.)

Amazon Indians make last stand against whites

Rio de Janeiro, Brazil – The native people of Brazil are making their last stand in the Amazon jungle as tough pioneers move in on the heels of federal road gangs.

The bows and arrows, clubs and spears of tribes like the Wau-Waus, the Suruis, and the Kren-A-kore are no match for the encroaching white men's rifles and sub-machine guns.

At stake in the uneven contest are the lucrative mineral and land riches which the Amazon basin now is grudgingly releasing as a 3,350-mile trans-Amazon Highway is carved through the jungle.

Mining and land companies follow in the tracks of the bulldozers, and behind them come fortune hunters and landless pioneers squatting on the best land and regarding the Indian as an enemy, a savage, and a thief.

Although professional anthropologists preceded the bulldozers to try to pacify the tribes, many native people have lost their faith in the white man's word and are gathering for a last show-down which could only result in their extinction.

A party of 100 Wau-Wau men, generally a peaceful group, their skins painged in red tribal colors, emerged from the jungle early in October in Western Rodonia territory and stared curiously at a rubber-tapper's family on their land.

Scared by the nude warriors, the tapper's wife reached for a rifle. In a hail of arrows, the woman was seriously injured with an arrow through her eye, and her two children were killed. Another 12-year-old girl escaped.

The incident prompted other settlers to call for a vengeance expedition whose aim would be "to kill every Indian we can find."

Earlier, six nude warriors from the giant Kren-Akore tribe, which has successfully avoided all contact with whites, pounced on a male army nurse, Edson Martins, as he sunbathed at a distance from one of the road gangs and tried to drag him off into the jungle. With an arrow in his chest, he managed to fire his rifle and scared off the attackers, wounding two.

In the Amazon basin, the 3,000-strong Xavante people, most powerful of the surviving native groups, have been fighting for their land for the last months. "They have been waiting paitiently for ten years for the government to create their reserve," says Apoenas Meirelles, who has often spoken out against what is happening to Brazil's native peoples.

Special areas were ordered created in September to allow the Xavantes in the western state of Mato Grosso and the Xerentes in the central state of Gioas to live "free from interference from outsiders" – but under the administration of the government's Indian Agency.

Both Xavantes and Xerentes peoples had constant runins with settlers. Many of the invaders pushed into sparsely settled states at the encouragement of the government of Brazil, which wants to colonize the vast "backlands".

At the same time, Brazil has been advertising for more people to fill the "vast, open spaces". It is the seventh largest country in the world, with a population over 100 million.

The military-led Government, which has been in control since 1964, says it wants to integrate Indians into modern Brazilian society. That program has run into repeated scandal and protests about atrocities. Earlier this year, a young Indian Agency worker, Antonio Cotrim, quit in disgust, saying he was tired of being a "gravedigger for the Indians". He concluded that the Indians always lose when so-called progress reaches them.

Brazil had more than a million Indians when the Portuguese came in 1500, according to historians. Now there are fewer than 100,000 and authorities say that Indians may be extinct by 1980 in the country.

The Xavantes, for instance, numbered around 3,000. In 1950, the government promised to create a protected reservation on their traditional lands. The idea died in the federal bureaucracy.

Meanwhile, ranchers, farmers, mineral, and gem prospectors moved into Mato Grosso. Last month, an Indian Agency explorer, Apoena Mereilles, told reporters of the tense situation in the Xavante lands. The agency suspended him for 15 days for talking to the press without authorization.

The Xerentes lived in isolation until 1932, when white explorers made contact with them by river. Then in the late 1950s, the Brazilian Government hacked the pioneer Belem-Brasilia highway out of the scrubland and rain forest to link the new inland capital with the mouth of the Amazon River. The road passed within 20 miles of Xerente territory. Clashes followed.

(Thanks to Reuters and to Associated Press for information.)

Photo © Chiara - Musée de l'Homme, Paris

SOS for the peoples

(If there are few voices in North and South America speaking up against the physical and/or cultural genocide of the Native People, there are, at least, a few voices in Europe that are speaking loudly and clearly. Recently (August 25), French television had a special: *End of a Race in the New World?* Through reports from Brazil, Peru, and Canada, it has shown how "progress" or a policy of "integration" could end up in the genocide or at least ethnocide of the so-called primitive societies.

(Ths situation of the Indian communities in both Americas was to have been the concern of the Seventh Pan-American Congress "for the protection and defense of the rights of Indians" that was held in Brasilia at the beginning of August. The seventeen participating countries published a "Declaration of Brazilia" designed, apparently, to become a Declaration of Rights of the American Indian. But this French writer, writing in the Paris newspaper, *Le Monde,* saw it all a little differently. This article is a translation of his article into English. He is Charles Vanhecke.)

The Congress of Brazilia requires of the nations of the Continent to "integrate" the Indians in their development projects while respecting their tribal institutions and their "personality".

Nevertheless, the Declaration of Brazilia does not say a word about the massacres and systematic persecutions the tribes are still experiencing at the present time, just as in the worst moments of the colonial conquest. It does not mention the four-century-old genocide that has dwindled the Amerindian population from an estimated fifty millions before the white arrival to about 15 millions today.

It has been said that the history of the Indians is the history of their disappearance. According to the Swedish-American historian, Magnus Mormer, it is the history of "the greatest demographic disaster" of humanity. Since 1940, seven Congresses have met, attempting to find technical solutions to the Indian "problem".

The solution of "integration" defined today is not new. As Robert Jaulin, the French anthropologist wrote, it means "the right to live given to a person, provided he becomes what we are." In short, it implies cultural murder: ethnocide added to genocide.

Echoes of physical liquidations once again reached us two months ago. A Colombian court tried four farmers of murdering sixteen Cuivas Indians. Similar echoes reach us from Brazil, where the native tribes are on the verge of total extinction – 60,000 Indians today against more than a million before the conquest. For the rubber collectors at the beginning of this century, then for the ranchers and the diamond and the gold diggers, the Indian has been in turn a whipped slave dying from misery and disease, or an undesired one evicted by bullets when not given poisoned presents or purposely transmitted measles and smallpox, diseases the natives have no natural resistance for.

Today, the Construction of Transamazonian roads and the colonization of nearby lands are a certain death sentence for the last societies without written language of giant South America. Bulldozers have not spared Xingu National Park which was established as an Indian reservation in 1961.

In Mexico, where 10% of the population still lives according to the customs of precolombian civilizations, the offspring of the Aztecs and Mayas knows a less cruel fate. Nevertheless, the Indians remain marginal, dwindled from illness and alcoholism. The vast properties of the Tarahumaras, for instance have been sold. By way of successive frauds, the Indian winds up being a tenant or a miserably paid worker on lands to which he was a legitimate heir.

As in Brazilia, the Mexican government has made a few efforts. A National Indian Institute was created in 1948, in charge of co-ordinating investments in favor of native communities. But the Institute is unfortunately deprived of any political weight, and its present president, Luis Echeverria, is worried about the natives' fate.

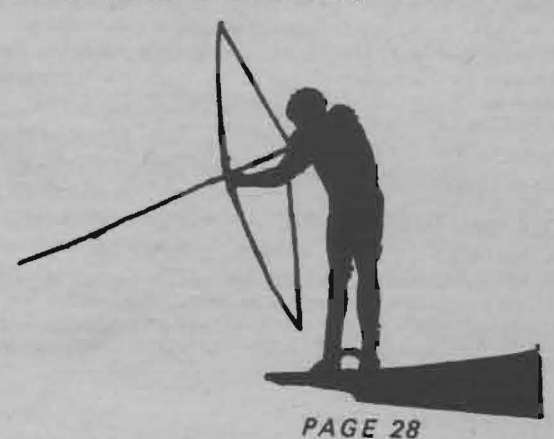
In French Guyana, the "frenchification" policy followed for some years shows a disastrous result. Every election campaign is the pretect for distribution of alcohol. In the Upper Maroni, villages are integrated into the tourist circuits, ending up in the transformation of the natives into zoo animals, and in the propagation of viruses.

Some ethnologists condemn the so-called integration policies, which, according to them, are a testimony of criminal ethnocentrism. The Declaration of Brazilia insists upon the necessity of educating the natives in order "to guarantee their economic, political, and social liberation." But is the goal to franchise the enslaved Indians from their new masters? Or isn't the proposed solution, once again, the white world solution? It is the solution which researchers have shown always drives Indians to their "bummerization" and finally, to their destruction.

The common mistake, once again denounced, is to consider the Amazonian civilization – like many others – as a moment in the history of humanity. This view consists in making the Indians "our past", in locating them at the starting point of an evolution of which white Western civilization would occupy the (temporary) terminal point.

But if Western peoples admit that Indians represent a different civilization, happy to exist, then we must agree with Robert Jaulin that the only tolerable interference should be that of mobile medical services in order to right the wrongs inflicted by colonialism. "Outside this," he writes, "all our efforts should be directed toward a non-intervention, toward nothing."

But what American State is ready to accept such a conclusion at the same time that many of them consider the development of the great Amazonian hinterland as their great task of the century?



The Pacific Peoples:

MICRONESIA -- INTERIOR DEPARTMENT'S "INDIAN AFFAIRS" IN THE FAR PACIFIC

U.S. Trust Territory, Micronesia, South Pacific -- The U.S. Trust Territory of the Pacific Ocean sprawls over the western Pacific from the International Date Line, just north of the Equator, to the Philippines. It is made up of the Carolines, Mariana, and Marshall Islands -- 2,141 islands with a land area of 687 square miles, but scattered over a territory of 3,000,000 square miles. Only 98 of the islands are inhabited by a population of 100,000.

For the past 25 years, the United States has administered the territory under a United Nations mandate, with the status of a "strategic territory." The Department of the Interior, and Interior committees in Congress, administer island affairs, just as they administer Indian Affairs.

In its yearly evaluation of the administration of the trust territory, the Trusteeship Council found that the U.S. had dealt carelessly with the Declaration of Human Rights and the basic rules of the Trusteeship Agreement.

The High Commissioner of the Trust Territory, Edward E. Johnston, told about how the U.S. had spent $60 million for the Territory, how sewers and water lines and airfields and tourist hotels and hospitals and schools and chicken farms were being put in.

But the Micronesian people did not want to hear about this. Senator Andon Amariach, a Micronesian, said that all this "aid" only made the people more dependant. Land, he said, "is the nearest and dearest to the hearts of my people. . ." and the administration of the land rests "in the hands of the American administration." A resort hotel the Americans want, for instance, would remove one of the favorite swimming and recreation places from the people. And, he said, a sewage treatment plant had been placed "in the middle of one of Koror's most beautiful lagoons."

When people of the worlds meet soon at the International Law of the Sea Conference, Senator Amaraich said, it will be the U.S. who will speak for them, despite the special needs of Micronesia for protection of its territorial waters for fishing purposes. The seas produce much of the protein for the islanders.

But it was in the field of administrative personnel that Senator Amaraich had the strongest beef. Government employment increased by 20% in 1971, he says, but the increase in Micronesian personnel was only one per cent. And no Micronesian has ever been in a program directorship.

Out of the $60-million Commissioner Johnston was bragging about, $9.1-million went towards salaries of Americans representing 10% of the work force, while $16-million went to the other 90%. The Congress of Micronesia, which must be something like a tribal council, had voted for a single-pay plan to iron out such inequities, but it was vetoed by the High Commissioner.

According to the Trusteeship Agreement, Senator Amaraich says, the Micronesians are to participate in naming the High Commissioner, the Deputy High Commissioner, and the Justices of the High Court. "Without this," he says, "self-government remains only a distant aspiration."

The U.S. Government reserves the right to veto bills, even those having to do strictly with internal matters. And the Secretary of the Interior has the power of dissolving the Congress of Micronesia itself.

So far, negotiations on steps toward independence and self-determination are to no avail. The U.S. wants to reserve all rights to defense and foreign affairs.

"That is not consistent with sovereignty," says Senator Amaraich. "The two sides are talking on different levels, and that may prove a hindrance to the conclusion of an agreement between Micronesia and the United States.

Micronesia undoubtedly gives the U.S. military a strategic advantage in the Pacific Ocean. But the Micronesians couldn't care less.

"The majority of the people of Micronesia do not want and have no use for the United States military. Yet the United States has disregarded the wishes of the people in proposing its demands for military lands in Micronesia after the end of the Trusteeship," Senator Amaraich told the Trusteeship Council. "Within memory, our islands have been devastated by the horrors of war, our people dislocated, our island turned into radioactive infernos, blown up completely or altered by the awesome force of the hydrogen bombs so they are unrecognizable if they are still there at all . . .It is therefore our hope that Micronesia and eventually the entire Pacific Ocean can be neutralized, closed to the warmakers of all nations -- truly an ocean of peace in a world of strife and conflict."

(Thanks to Winston Berry (AWA) for his United Nations Report which was published in the African World, put out by the Student Organization for Black Unity in Greensboro, North Carolina. The paper has adopted a motto by Kwame Nkrumah, "We do not believe there are necessarily two sides to every question: we see right and wrong, just and unjust, progressive and reactionary, positive and negative, friend and foe. We are partisan.")

Micronesians in Fight Over Strip Mining

-- photo by Robert Trumbull / New York Times

Phosphate mining has left this condition on Ocean Island. In six years, the mineral deposits will be exhausted.

Suva, Fiji -- A tiny community of displaced South Pacific Islanders is battling against the British government and international phosphate interests over the ravaging of their once-fertile home island by strip-mining.

The islanders have won at least one round. An agreement in September gave British courts jurisdiction in the case. It involved a claim by 2,000 of the people from these tiny islands known collectively as Micronesia. They ask compensation of $25-million.

The principal defendant in the case is the British Phosphate Commission, a jointly owned enterprise of the British, Australian, and New Zealand Governments that works the Ocean Island deposits.

The islanders are called Banabans after the traditional name of their island, Banaba. For sympathizers with the Banaban cause in the South Pacific and elsewhere, the name has been a symbol of the unequal struggle of brown-skinned islanders against white colonialists in past generations.

They have been seeking redress for many years, including an unsuccessful approach to the United Nations seeking independence for their 1,500-acre homeland.

The New York Times/Oct. 10, 1972

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They have been seeking redress for many years, including an unsuccessful approach to the United Nations seeking independence for their 1,500 acres of homeland on Banaba.

According to the Banabans, no one had paid much attention to their 3-square-mile oyster-shaped dot of land just south of the Equator until the discovery of phosphate, a valuable natural ingredient of fertilizer, at the turn of the century. A naval party annexed the island for Britain in 1915, as part of the British Colonial empire.

By the time the Banabans had contracted to allow the miners to extract all phosphate on the island and had realized that this meant the virtual destruction of the island, it was too late. Today, Banaba resembles a moonscape of gullies and coral pinnacles.

The British, knowing that Banaba would eventually be uninhabitable, looked for another island where the Banabans could be resettled. They decided on Rambi Island in the Fiji group, then also a British colony. They bought Rambi for about $100,000, an amount which was taken from the Banaban mining royalties. The resettlement was effected after World War II, during which Banaba was occupied by the Japanese.

Over the years, though, the Banabans had changed. They had made their living by working in the phosphate diggings. They were not ready to make a living from agriculture and fishing, for which Rambi is best suited.

So the Banabans turned to commerce, investing their mining royalties in various enterprises. One venture after another turned out disastrously. After about six more years, there will be no more royalties.

Fiji is now an independent country, and some friends there have found that a 1913 agreement bound the phosphate company to restore worked-out areas with new soil and food-bearing plants "whenever possible." The current lawsuit demands that this be done or that the islanders be awarded the $25-million compensation. Finally, a British court has agreed to hear the case.

(Thanks to Robert Trumbull, for his special article in the New York Times on our brothers, the Banabans.)

MILITARY WOULD SACRIFICE SACRED HAWAIIAN VALLEY FOR THRU-WAY

Honolulu, Hawaii -- Christians, Buddhists, and Jews, banded together in a common cause to preserve a valley sacred to Hawaiians, have won a partial victory in court here in early October.

Judge Samuel P. King of the U.S. District Court granted a preliminary injunction against further construction of the controversial H-3 freeway, which is routed through the majestic Moanalua Valley, legendary home of Hawaii's mountain chiefs.

The highway, whose eventual cost is estimated at about $300-million, was designed as part of a defense system linking the huge Pearl Harbor naval base on the leeward side of the Island of Oahu with the marine base on the windward side of Kaneohe. It would bore through the Pali cliffs on the Koolau Mountains, and descend in a six-lane band of concrete and steel through the virtually undisturbed sanctuary of Moanalua.

The valley is very sacred to the original instructions of the Hawaiian peoples.

(Thanks to a special article in the October 7 New York Times for this information.)

LONGHOUSE NEWS

The Longhouse News is the Official Organ of the Kanonsonnionwe, Kahnawake Branch, of the Six Nations "Iroquois" Confederacy, the World's First Constitutional Government, based on Skennen (Peace), Kariwiio (Righteousness, and Kasatstensera (Power).

The Longhouse News is edited by Louis Hall, Mohawk Nation, via Box 1, Caughnawaga, Quebec. Formerly a separate publication, it is now included as a part of Akwesasne Notes. This is whole number 82, for October, 1972.

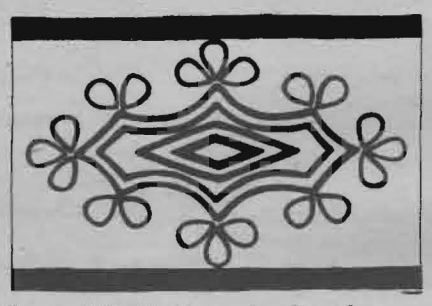
Teaching of Culture in Schools

We innocents in the world of take-and-grab were very happy and enthusiastic when our culture was introduced as a subject in schools. The question now has been raised by sharp observers that culture as a subject in schools is taught in a very uninteresting and boring manner. The inference is that the people teaching the subject practice and live in another culture, and so, are unfitted to teach, say, the Indian culture. A further inference is that the teacher, in a sly subtle manner, can interject his own culture as superior. Thus, teaching of culture to Indian boys and girls in schools can serve the purpose of assimilation by these interjections.

Teaching of culture in schools is now suspected as being a form of propaganda against the natural life style of the Red race. The observers make the obvious sharp observation that if Indian culture shall be taught to Indian students, then the teaching should be done by an Indian who practices and lives the said culture. Can a foreign culture be taught by one who firmly believes and practices his won, without showing his bias in some way?

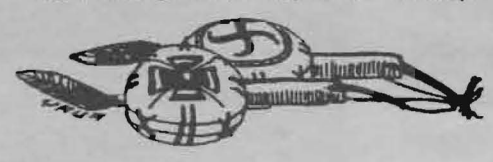
The fear is that Indian students exposed to culture instructions by foreigners (white teachers) can become convinced that the said life-style of Indians in harmony with nature is for the birds, and that the unnatural and technological culture of the white man, despite its environmental contaminations and threat to all life, is superior.

It may be a good time to look at the difference between the Red Man's culture and that of the White Man. Basically White Man's culture is founded on possession. What he has, what he can get and the means by which he can get it. It is known as the "Culture of Possession." His manner of living, government, religion, education and other institutions are based on possession. The frenzied competition generated by such a culture made the advancement of technology a mortal necessity. Obviously, the advancement of technology must and has, by necessity, trampled on human relationship. Because of the competition, the necessity to succeed and exceed the Culture of Possession has violated nature by various pollutions. Enormous cavities in the earth have been dug out for minerals and other "resources" in the effort to satisfy this ravenous culture. Assuming that outraged nature shall permit such a point to be reached, what is technology to do when Mother Earth has no more minerals and other resources to give? Twenty-nine miles below the surface is the earth's mantle, which, because of the heat, technologic man cannot reach to cause any outrage. Below the mantle is a huge boiling cauldron of molten iron.



The Red Man's culture, on the other hand, is known as the "Culture of the Human." Ancient Red Man sought to glorify the human, mentally, physically, and morally. As the culture is mainly concerned about the happiness of the human, possessions being a minor consideration, there was no competition to make technology a necessity. Technology, not being necessary to happiness, there was little or no advancement in this regard by the Red Man.

The Culture of the Human made possible the advent of such a man as Deganawida, America's all-time wisest man. He devised a formula for peace, harmony, and happiness on earth. He called it the Law of the Great Peace – Gayanerekowa – the world's first national constitution, copied in part by the desperate white American colonies when they freed themselves from Britain. (They left out certain rights of the human, leaving loopholes through which they could dictate.)



However the various religions claim to "divine revelations", religion is a cultural development. It takes no great scientific detection to relate culture to religion. The Christian Church is the greatest exponent of the Culture of Possession. The Bank of America, World's biggest, is in the ownership control of the Jesuit Order. Fabulously rich, the Christian Church is the greatest financial house on earth, its income estimated at $20-billion annually. Got that way because churches are tax exempt. Indians are also tax exempt, but because they don't practice the Culture of Possession, they stay poor. There are white people who are also poor. They are failures in their own culture. It's their punishment for being outmaneuvered in the course of their indulgence in their culture.

As a further proof that religion is a product of the basic culture, there is the situation in Ireland. The Irish can thank Pope Adrian XIV (1154-59) for their troubles down through the centuries. He was the only Englishman ever to become Pope. A man of God, he caused Arnold of Brescia to be hanged and burned (1154) for preaching against papal corruptions. All the Irish should be told that it was this pope who, by virtue of the pretended Donation of Constatine, turned over to Henry II of England the right to take and govern Ireland on the condition that the Pope shall receive an annual tribute of one penny for each house.

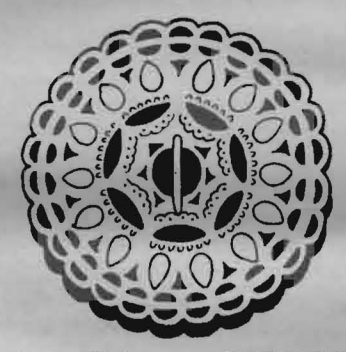
In Caughnawaga, there is a swank "culture center" nearing completion – right next to the Roman Catholic Church. The board of directors has made an overture to the local Long House to participate in the activities of the said "culture center".

The "culture" alluded to here would be Indian culture, particularly "Iroquois culture." During the construction of the center, one grew accustomed to the sight of the R.C. priest carrying around the blueprint and supervising the erection, leaving no doubt as to who is in control of the place.

It brings to mind a newspaper article during the rebuilding of Fort Ste. Marie in Ontario, when a Jesuit being interviewed said, "We've been trying for 300 years to abolish the Long House." As the Longhouse means the Iroquois Confederacy, the Church admits to genocide aggressions. (Indeed, the Jesuits incited all the 28 Indian nations in the Iroquois Protectorate to rebel and attack their protectors, in the efforts to destroy the Confederacy – that is, the Long House.

For 300 years, the Jesuits have tried to abolish the Indian culture here, and now are in control of an Indian cultural center. It would be naivete on our part to accept this sudden reformation of the Church. As custodians of an Indian culture and obligated to protect our institutions, we respectfully refuse to participate in this cultural center.

– by Louis Hall



IROQUOIS SILVERWORK

(Continued)

HISTORY OF THE ONEIDA NATION

by Tehanetorens (Ray Fadden)

The Oneidas were not long to enjoy the country that they had fought so hard to keep. Almost immediately after the war greedy land speculators cast their eyes on the rich Iroquois Country. When one reads the records of the methods used by these big land companies and when one knows how the government allowed their faithful allies and friends to be robbed, one cannot but feel angered and ashamed.

The "Pre-emptive Right" to purchase the Iroquois lands has a long and crooked trail. Under the grant from King James I of England to the Plymouth Colony, Massachusetts claimed the Iroquois Country. By agreement between the white people, this land claim exchanged hands several times until it was obtained by a few land companies, the most dishonest of which was the Ogden Land Company, an unincorporated association. Their methods were similar to land companies of that time. A scholar who observed what happened, Lewis Morgan, wrote:

"To embitter their sense of desolation as a nation, the "Pre-emptive Right" to these last remnants of their ancient possessions is now held by a company of land speculators, the Ogden Land Company, who, to wrest away these few acres, have pursued and hunted for the last fourteen years, with a degree of wickedness hardly to be paralleled in the history of human avarice. Not only have every principle of honest, every dictate of humanity, every Christian precept been violated by this company, in their eager artifices to despoil the Iroquois; but the darkest frauds, the basest bribery, and the most execrable intrigues which soulless avarice could suggest, have been practiced in open day upon this defenceless and much-injured people. The natural feelings of man, and the sense of public justice are violated and appalled at the narration of their proceedings. It is no small crime against humanity to seize the firesides and the property of a whole community, without an equivalent, and against their will; and then to drive them beggared and outraged into a wild and inhospitable wilderness. And yet this is the exact scheme of the Ogden Land Company; the one in which they have long been engaged and the one which they still continue to prosecute. The George Treaty with the Cherokees, so justly held up to execration, is a white page compared with the Treaties of 1838 and 1842 which were forced upon the Iroquois."

To make one land swindle, the Senate of The United States passed an act to destroy the Iroquois Government by abrogating the Iroquois law of unanimity of all before a sale could be made. The land company then proceeded to purchase the votes of a majority of chiefs. Ten chiefs were paid $30,000 in bribes. Others were given liquor until they were intoxicated and then made to sign. Others were made chiefs by a sham election and then their signatures were taken. Others who were not chiefs were bribed to sign the treaty as chiefs. It was known by the United States Government that fifteen/sixteenths of the people, almost the entire nation, were unwilling to sell. At this particular swindle, the Iroquois struggled for justice, yet the Senate ratified the treaty. In most of these so-called land sales, the Iroquois were paid a few cents an acre.

In 1790, General George Washington had said to the Six Nations: *"In future, you cannot be defrauded of your lands. No state or person can purchase your lands unless at some public treaty held under the authority of the United States. The General Government will never consent to your being defrauded; but will protect you in all your just rights. You possess the right to sell, and the right to refuse to sell your lands. The United States will be true and faithful to their engagements."*

At the Treaty of Canandaigua of 1794, these same promises were solemnly made again by the agents of the United States to the people of the Six Nations.

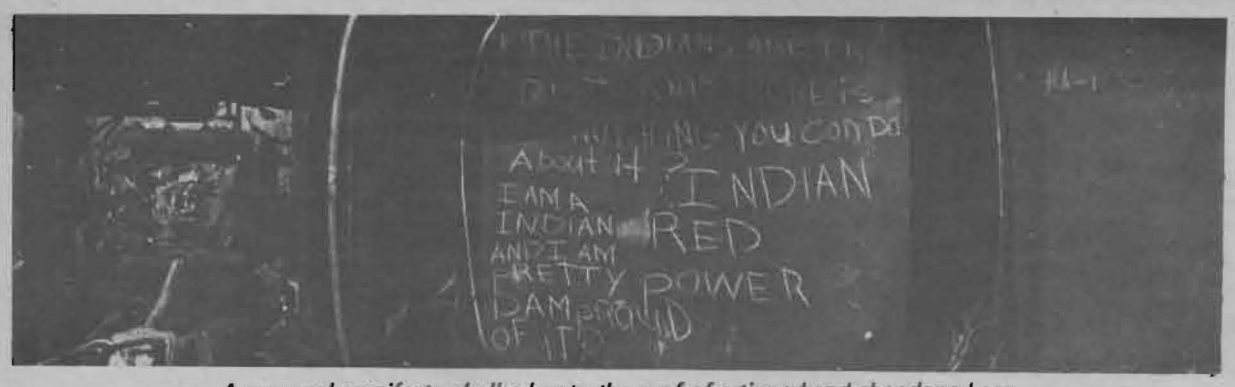
Thus we see how the American Government bartered away its integrity to minister to the greedy demands of a few already-rich individuals, heads of land companies, and this over the protest of marry of their own white citizens.

Part of the old dream to terminate the Caughnawaga Indian Reserve and to assimilate the natives is about to be realized, or so thinks the "establishment." The gimmick this time is the "Certificate of Possession." The old certificates are being recalled because they are based on "unapproved" plans. They shall now issue new ones based on "approved plan." Who approved the plan, or what the plan is has not been revealed.

What we do know is the effects of the Certificate of Possession. It is a step towards the "deed", when land can be sold to any buyer. Some Indian reserves are now "checkerboards" with Indian and white owners interspersed.

Red Indian natives are urged to fight this Certificate of Possession and save what land they have left. – LH

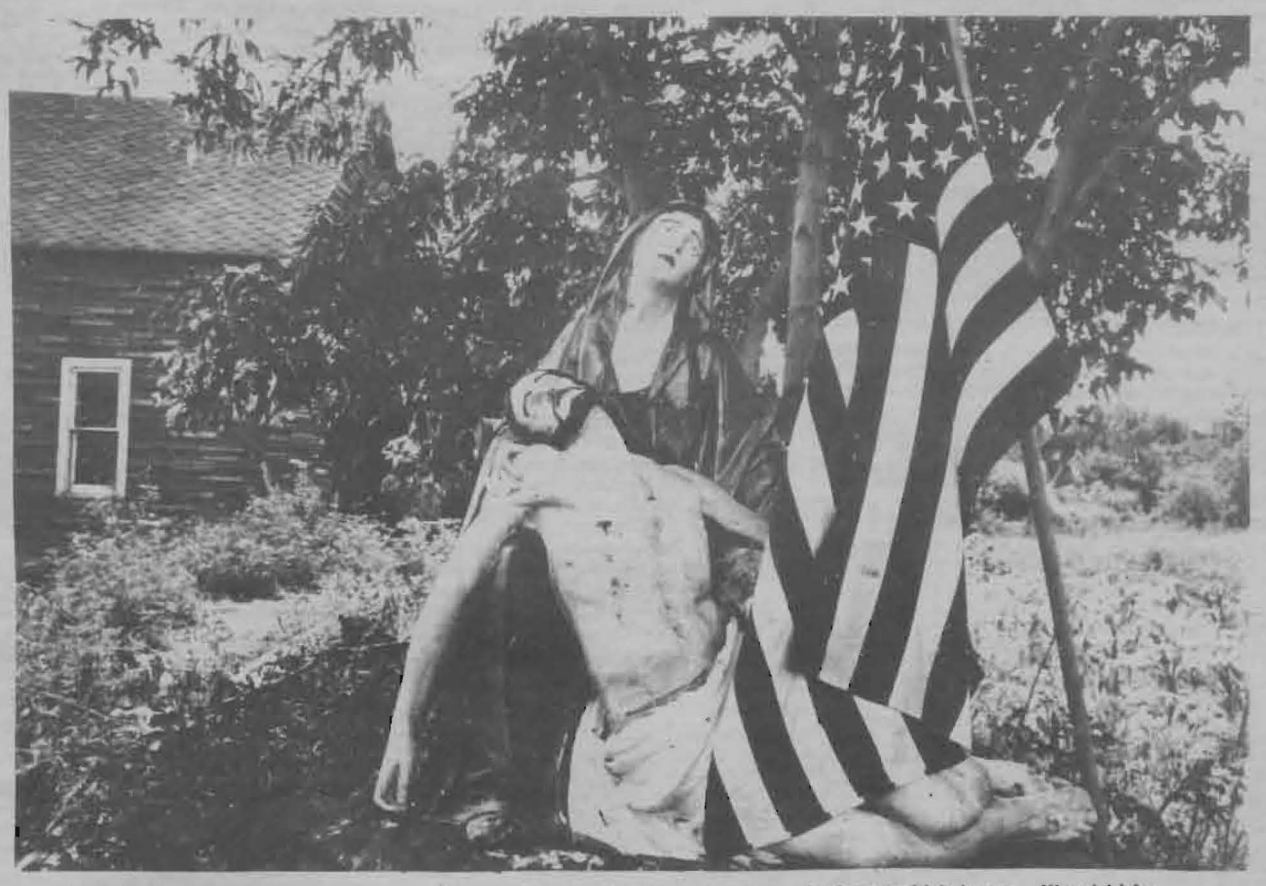
AKWESASNE VIEWS



A personal manifesto chalked onto the roof of a tipped and abandoned car. "The Indians are the best and there is nothing you can do about it. . ."

These photos are of things and places at Akwesasne — the sort of scenes one might scarcely notice, and yet the sort of things which give a community a particular flavor.

Akwesasne Notes is planning various photographic projects, but cannot proceed for one reason — we need photographers, both from Akwesasne, and those who might be from anyplace but who are free to travel. Native people are invited to contact us for information. And we always welcome photographs of your own communities, people, or events.



Andrew Bero says a priest stopped once and wanted to buy the statue in front of his home. "I told him I wouldn't sell it," Mr. Bero says. "He wanted to know why not, and I told him I liked pretty things too."

Like an outstretched hand, a mail box support spans a ditch near a narrow road.

Photographs by Andre Lopez, who is collaborating with White Roots of Peace on a photo/essay book on the Iroquois to be published next year.

Corn is braided and hung in the old way in a shed also used for storage and preparing splints for baskets.

In the late 1800s, a group broke away from the Catholic Church to form a Methodist/ Episcopal Church. The small parish built its own church at the center of Cornwall Island. Later, most of the parish joined with the Methodist Church in Hogansburg, and except for an annual service here, the church remains empty and lonesome.

GÉNOCIDE ET ETHNOCIDE DES INDIENS D'AMÉRIQUE

(Other than native languages, there are languages beside English spoken by North American native people. Some speak Spanish, or as in the case of native people of Quebec, French. This article is a Manifesto of the Indians of Lac John at Schaefferville, Quebec, as it was sent to the minister of Indian Affairs for Canada, Jean Chretien. A summary in English will be printed in the next issue of this newspaper.)

(En mars 1972, les Indiens Montagnais et Naskapi, qui vivaient au lac John depuis 15 à 18 ans, déménageaient à la nouvelle réserve de Matimekosh située dans les limites municipales de Schefferville (Schefferville est une ville minière située dans le Nord-québécois.) Le project de cette réserve, située sur les bords d'un lac pollué par les égouts de la ville, a été présenté aux Indiens comme la solution à tous les maux. Or 8 mois plus tard, il s'avère qu'au contraire la réserve a engendré de nouveaux problèmes. Si les Indiens ont à présent l'eau courante et le chauffage central — ce qui aurait dû être accordé il y a 18 ans à tous les habitants de l'ancienne réserve — ils n'aacceptent pas pour cela d'être assimilés par la société blanche. A peu près tous les Indiens sont unanimes à déclarer que c'est sur le site de l'ancienne réserve qu'auraient dû être construites des maisons individuelles et non des appartements formant des bunkhouses d'où on entend ses voisins et qui risquent de se détériorer rapidement.

(Néanmoins, il ne nous appartient pas de parler des Indiens de Matimekosh mais de ceux du lac John car, dans cette affaire, il se trouve que 13 familles ont refusé avec entêtement de déménager à Schefferville. Elles ont à plusieurs reprises manifesté leur désir de rester au lac John; leur dignité et leur foi dans ce refus frappent l'imagination. Pourtant elles sont en lutte à toutes sortes de vexations de la part des Affaires indiennes. Ces dernières, par l'entremise du sous-ministre, les menacent entre autres, de leur enlever leur terrain; ce terrain fait partie des territoires de chasse ancestraux de ces Indiens.

(C'est afin de rester au lac John en paix, sans être chicanés, que les Indiens ont décidé d'adresser une lettre ouverte au Ministère des Affaires indiennes afin que nul n'ignore les difficultés auxquelles ils sont en lutte.

(Tous ceux qui voudront bien manifester leur désir et leur souhait d'appuyer les Indiens du lac John sont priés de le faire en s'adressant au:

Comité de Défense des Indiens du lac John
B.P. 1980
Schefferville, Quebec)

MANIFESTE
des Indiens du Lac John (Schefferville)

11 octobre 1972

Monsieur Jean Chrétien
Ministre des Affaires indiennes et du Nord
Ottawa
Ontario

Monsieur le Ministre,

Nous avons reçu la lettre, postée le 20 septembre, que votre ministre adjoint, M. John Ciaccia, nous a adressée en réponse à la lettre que nous vous avions envoyée en juillet dernier.

Nous aimerions, à notre tour, dissiper le malentendu dont parle M. Ciaccia dans sa dernière lettre. Pour nous, les Indiens de la réserve du lac John, il n'y a pas de malentendu. Nous sommes fermement décidés à rester où nous sommes car nous considérons que nous vivons sur le territoire de nos ancêtres, et que toute tentative pour nous en déloger constituerait une atteinte à nos droits les plus légitimes.

Nous ne désirons pas quitter le lac John afin d'être intégrés à la cité de Schefferville. Une certaine idée de la liberté et une certaine n· tion de la nature nous laissent penser que nous en sommes plus près ici qu'à la nouvelle réserve de Matimekosh, située dans les limites municipales de Schefferville.

Cela dit, nous ne pensons pas que nous devrions être obligés de nous expliquer là-dessus, car dans la mesure où nous vivons dans un pays dit démocratique, nous avons bien le droit de continuer d'habiter le lac John qui est éloigné à peine de trois milles du centre de la ville. Néanmoins, nous tenterons de le faire.

Nous voudrions préciser d'abord que la plupart des membres adultes de notre communauté travaillent, plusieurs depuis de longues années. Ils contribuent de ce fait à payer les impôts qui, non seulement en font des citoyens à part entière mais leur garantissent aussi les services publics auxquels tout Canadien a droit, y compris les chômeurs que l'on sache. Quant aux autres membres de notre communauté, ils sont des chômeurs involontaires. L'un deux possède une douzième année, un autre vit sur son territoire de chasse confisqué il y a 18 ans par la province au profit de l'Iron Ore, un autre, le plus pauvre d'entre nous, est celui qui a fourni la preuve décisive permettant à l'Iron Ore d'exploiter le minerai de fer sur les lieux mêmes de son territoire de chasse. Il n'a évidemment jamais tiré de profits de cette situation. De toute façon, aussi souvent que nous le pouvons, nous continuons d'aller en forêt, trouvant en ces lieux les vraies raisons de vivre et d'être heureux. Nous restons avant tout des Indiens, c'est-à-dire les descendants directs des premiers Américains qui ont habité ce continent.

Permettez-nous de reprendre ici quelques points qui ont soulevé des réactions ou des objections assez vives parmi les membres de notre communauté:

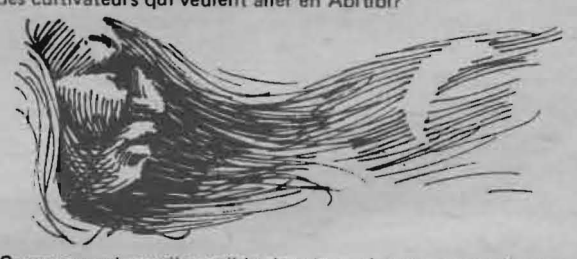
1) La somme de $5.50: Comme nous venons de l'expliquer plus haut, nous payons des impôts comme tout citoyen et nous sommes, par conséquent, étonnés que vous exigiez de nous ce montant sous prétexte qu'il est symbolique. A quelle image cela renvoie-t-il? Pour nous cette somme symbolique représente pour nous, les premiers Américains, la preuve par quatre de la continuation d'un paternalisme empreint de morale qui nous est intolérable. Nous, les Indiens actuels, symbolisons tous ceux qui sont morts à cause des guerres et des maladies européennes. Nous représentons ceux qui dans des souffrances parfois indescriptibles ont perdu leurs territoires de chasse et ont été parqués dans des enclos appelés "réserves". Et cela, que vous le vouliez ou non, c'est votre responsabilité. C'est pourquoi nous serions en droit d'exiger que les Affaires indiennes s'occupent de l'entretien des routes, de l'approvisionnement en eau potable, des ordures ménagères sans qu'il y ait menace que ces services soient interrompus si nous n'acceptons pas vos décisions sans discuter.

Auparavant, nous n'avions pas besoin d'être approvisionnés en "eau potable" car toutes les eaux qui nous entouraient n'avaient jamais été polluées, nous n'avions pas besoin "d'entretien des routes" car nous empruntions des sentiers millénaires, quant aux "ordures ménagères", elles ne nous avaient jamais causé de problèmes; réduites au strict minimum, elles ne submergeaient pas la ménagère en fin de journée. Pendant de longues années, vous nous avez refusé l'eau courante avec entêtement, et aujourd'hui vous voudriez nous séduire avec ces commodités faisant croire que la "civilisation" comme mode de vie et de pensée, passe par l'eau courante et le chauffage central. C'est ainsi que nous ne rejetons pas les commodités dites modernes — nos proches ancêtres de la forêt nordique québécoise utilisaient le "saune" bien avant que les Européens apprennent à prendre des douches — mais nous ne voulons pas qu'elles soient l'occasion d'une intégration à la ville. Nous croyons que les Indiens ont été attirés à la ville par des leurres (eau courante et chauffage central) alors que ces services auraient pu être fournis au lac John. Les Affaires indiennes nous font penser au trappeur qui laisse dans son piège un beau morceau de viande afin de piéger l'animal ignorant du sort qui l'attend. Eh bien, dans cette affaire, nous voudrions être aussi rusés que le carcajou, détruisant le piège d'abord, récupérant le leurre ensuite.

Que les membres de la réserve de Matimekosh acceptent de payer cette somme ne nous regardent pas. Ici au lac John, cela n'a jamais été le cas par le passé et c'est pourquoi nous refusons d'abord pour le principe, ensuite parce que nous savons par expérience que cela n'est que le début graduel de votre politique d'intégration et d'assimilation à long terme.

Il est évident qu'au moment où tous les Indiens en Amérique du Nord s'organisent afin de garder leurs caractères culturels et ethniques propres, il est dérisoire qu'on nous cherche noise à propos de choses aussi insignifiantes alors que certains problèmes y vont de notre vie.

2) Nous en venons ainsi à un autre point: vous dites dans votre première lettre (le 29 mai dernier): "Je puis vous assurer que le Ministère ne vous forcera pas à quitter les lieux, mais, si le terrain est rétrocédé à la province, il se peut que le gouvernement provincial insiste pour que le terrain soit évacué et dégagé." Dans votre lettre du 15 septembre, vous parlez de "la suspension des services, advenant le cas où le terrain serait rétrocédé du Gouvernement provincial". Nous envoyons copie de ces lettres au Ministre des Terres et Forets ainsi que de celle-ci afin de lui poser directement la question. Nous voudrions savoir comment la province de Québec puisse exiger que des êtres humains vivant de plain-pied sur leurs territoires ancestraux puissent être forcés d'en changer de partie? Comment cela peut-il etre possible alors que l'on distrubue gratuitement des terres à ceux des cultivateurs qui veulent aller en Abitibi?



Comment cela est-il possible dans la conjoncture actuelle au moment ou des protestations s'elèvent contre le projet de la baie James? Que veut-on de nous, qu'attend-on de nos quelques hectares de terrain, alors que nous avons tout perdu! Comment peut-on songer à expulser des gens qui habitent de surcroît un sol déclaré inutile au point de vue minier par l'Iron Ore, et cédé pour 99 ans aux Affaires indiennes par la Province de Québec.

Il nous semble, Monsieur le Ministre, qu'il y a là matière à réflexion: soit le terrain est destiné à un autre usage que l'on nous cache comme, par example, une éventuelle utilisation immobiliere pour ceux des Blancs qui désireraient habiter en dehors de la ville, comme cela est commun dans toutes les villes du monde; soit le terrain n'est destiné à rien du tout et l'on veut tout simplement nous décourager d'y habiter en discontinuant tous les services publics afin de faciliter notre "integration" et notre "assimilation". Il serait ironique d'en venir aussi loin. Pierre Gabriel, membre de notre communauté, le sait fort bien car le petit terrain que nous occupons fait partie de son ancien territoire de chasse. Ne serait-il pas scandaleux de chasser par des pressions ou légalement celui qui vit sur son territoire de chasse de ses ancêtres et qui, dépossédé une première fois à cause de l'exploitation minière, le serait une seconde fois par ceux-là mêmes qui prétendent le protéger, les fonctionnaires des Affaires indiennes?

3) Nous en venons à un troisième point. Vous écrivez dans votre lettre du 15 septembre: "Il a également été question de la suspension des services, advenant le cas où le terrain serait rétrocédé au Gouvernement provincial." Nous en tirons la conclusion que les services publics seront assurés tant que le terrain ne sera pas rétrocédé (sic) au Gouvernement. De toute façon, nous mettons en question la remise de ce terrain à la province comme nous venons de l'expliquer. Nous regrettons de ne pas compter parmi les membres de notre tribu un Indien qui serait avocat et pourrait tirer au clair cet imbroglio créé à partir de ces données administratives. Et si quelqu'un s'intéresse à cette question, nous voulons bien lui confier le dossier. Vous ajoutez plus loin, ce qui semble nettement en contradiction: " . . . je tiens à souligner que notre bureau régional m'a informé que des habitations serond disponibles au "Block 16", dès le début de l'an prochain, pour les dix familles qui sont restées au "Block 44". Vous n'êtes pas sans savoir que, aussitôt les nouveaux logements terminés, les services dont bénéficie encore le "block 44" seront discontinués."

Vous nous parlez, Monsieur le Ministre, de logements que nous n'avons jamais demandés et dont nous ne voulons pas. Pourquoi nous force-t-on par des pressions morales aujourd'hui (et physiques, demain?) à démenager. Comment votre Ministère peut-il décider de san propre autorité, de notre sont sans qu'on soit consulté? Oserait-on ordonner à 97 Blancs d'aller vivre dans la ville de Montréal alors qu'ils veulent rester à Saint-Laurent? Cela ne créerait-il pas un scandale public si à la suite de leur refus, on leur coupait l'eau et l'electricite?

4) Vous nous parlez aussi dans votre lettre "d'un hameau aussi isolé" et du côut des services qui doivent y être dispensés. Cela nous amène à parler des deux familes (L'une compte 8 enfants et l'autre 7) qui vivent dans notre communauté sans avoir le statut indien. En effet, les deux femmes sont indiennes et elles ont épousé l'une un métis, et l'autre un Blanc. Ces deux familles ne pouvant bénéficier d'aucun des services auxquels ont droit les Indiens pourront vivre en revanche dans un "hameau aussi isolé" sans qu'aucune protestation ne s'élève.

5) Quant a nous, nous considérons que 3 milles séparant une communauté a 100 personnes d'une petite ville est un phénomene pour le moins répandu. Puisque Schefferville existe, nous avons bien le droit, nous Indiens, de fuir la pollution, le bruit qui nous harasse. Nous fuyons les facteurs de névrose et de dépression comme d'autres fuient la peste. Il wst inoui' qu'au moment ou on prone un retour a la nature et a sa pureté, on force les Indiens a s'engouffrer dans la village pour en respirer les odeurs néfastes.

C'est ainsi que nous aimerions parler de la nouvelle réserve située dans les limites municipales au bord du lac qui sert de réservoir aux égouts de la ville. Eh bien, cette réserve ne nous plaît pas. En voulant nous intégrer à ville, le gouvernement nous met au coeur même de tous les cotés négatifs que montre et offre une ville. Schefferville n'est pas ce qu'il y a de mieux. Ici on y pratique la ségrégation par exemple; Schefferville n'offre meme pas les possibilités d'une ville "normale". Il y a bien sur un centre récréatif mais la piscine est fermée aux jeunes Indiens sous prétexte qu'ils sont "sales"; des deux restaurants, l'un est fermé aux Indiens, et le seul endroit où on enrichit le tenancier se trouve dans un sous-sol. Les autres endroits, ceux qui sont chics, sont interdits. L'expérience a prouvé que lorsqu'il s'agit des Indiens que l'on essaie de "parquer" dans des villes, l'intégration passe par les maux qu'offre votre civilisation.

Lorsque tous les Indiens vivaient au lac John, il y avait une organisation sociale qui faisait que tout le monde avait une place où il pouvait s'identifier. Il y avait une vie active et personne ne sentait le besoin, comme aujourd'hui, d'aller constamment en ville. A la réserve de Matimekosh, les portes sont fermées à clé, les gens restent derriere les fenêtres. Beaucoup d'entre eux n'ont pas de meubles et les frigidaires que les Affaires indiennes ont distribués sont trop souvent vides. Plusieurs personnalités de Schefferville déplorent que les conditions de vie, loin de s'être améliorées, ont au contraire empiré. Beaucoup d'Indiens qui vivent à Matimekosh, surtout les plus vieux, voudraient pouvoir revenir au lac John. Certains d'entre eux avouent ne pas passer une journée sans pleurer.

Nous, les Indiens de la réserve du lac John, ne voulons pas de cette intégration là. Nous voulons garder notre liberté et respirer. Nous ne voulons pas que nos filles et nos garçons soient

tragiquement entraînés vers une démoralisation qui ne fera que les détruire. Nous savons que tous les Indiens sont unanimes à penser que c'est au lac John que la réserve aurait dû être construite et non pas sur les bords d'un lac pollué. Ce sont les Affaires indiennes qui peuvent revendiquer la paternité de cette initiative. Alors qu'on aurait pu concevoir un complexe domicilaire composé de maisons individuelles sur les lieux mêmes de notre réserve — personne ne croit, et les ingénieurs les premiers qu'il n'était pas possible de nous fournir l'eau — on a voulu une fois de plus se servir de nous comme cobayes en nous proposant comme candidats à l'intégration et l'assimilation et encore une fois dans quelle ville!

C'est dans cette perspective que nous avons l'impression et la certitude que les Blancs — et les Affaires indiennes — ne peuvent comprendre les Indiens. Si c'était le contraire, on n'aurait pas rompu les liens familiaux et sociaux qui nous rattachaient les uns aux autres.

Nous ne pouvons que continuer d'affirmer que ceux d'entre nous qui sont restés au lac John désirent fermement continuer d'y rester sans qu'on leur cherche continuellement querelle. C'est comme hommes et femmes libres qu'ils ont fait ce choix, et c'est comme Indiens qu'ils désirent y rester.

Nous espérons sincerement que vous voudrez bien porter une attention particuliere à notre lettre ouverte.

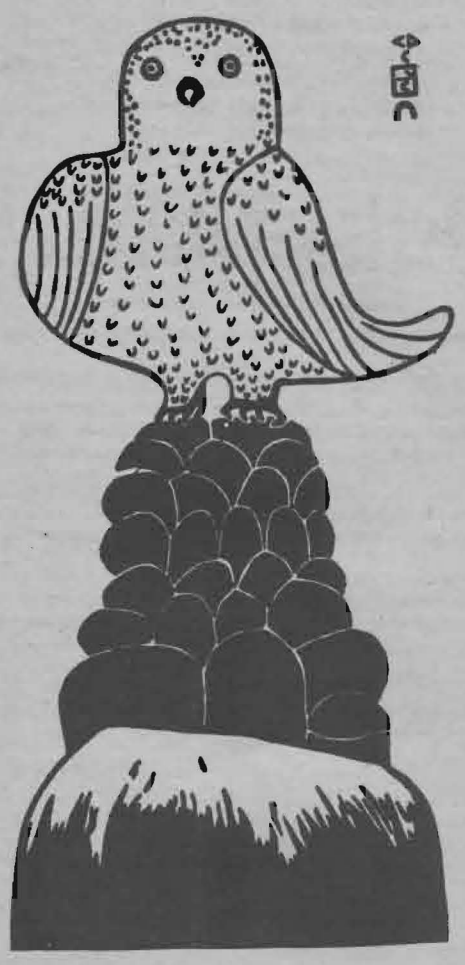
Veuillez agréer, Monsieur le Ministre, l'expression de nos sentiments très distingués.

LES INDIENS DE LA RÉSERVE DU
LAC JOHN A SCHEFFERVILLE.

Le congrès de Brasilia a demandé aux nations du continent d' « intégrer » les Indiens dans leurs plans de développement, tout en tenant compte de leurs institutions tribales et de leur « personnalité » ; de les instruire d'abord dans leur langue maternelle ; il a déclaré inaliénables les terres occupées par les communautés ; précisé enfin que les indigènes doivent pouvoir acheter les articles dont ils ont besoin à des prix équitables et qu'ils ne doivent pas être dépossédés par des intermédiaires des produits de leur travail.

Mais, si l'on admet à l'inverse que les Indiens forment une civilisation différente et heureuse d'exister, on conviendra avec Robert Jaulin que la seule ingérence tolérable serait celle de services sanitaires itinérants, pour réparer les effets de l'intervention coloniale. « *En dehors de cela*, écrit-il (1), *tous nos efforts doivent être tournés vers la non-intervention, vers rien.* »

Inuit News



"Why are we Inuit called Eskimos?"

(This article is by Nat Igoliorte, a Man of the North. It explains why this newspaper, wherever possible, refers to the people known by the whites as "Eskimos" by the name which is preferred, "Inuit." We honor them by honoring their request and feelings.)

We never refer to one another as "Eskimos" but as "Inuit" or "Inak". According to the public understanding we now have, the word Eskimo is said to be an Indian word.

The book entitled *The Eskimos* written by a white man says that the first useage of the word "Eskimo" was by a man named Biard of 1611 A.D. If you look up the meaning of the word Eskimo in a dictionary, you always find the meaning, "raw meat eaters".

I, individually, would like to be referred to as an Inuk. I am going to try to help my people Inuit to be called as such, because that's what they want to be called. They always have referred to each other as Inuit, or Inuks. I do not know what the natives of Alaska, Siberia or Greeland refer to one another when they converse, but we in the Canadian North which covers over one million square miles call one another Inuit or Inuks.

The word Inuk (singular) and Inuit (plural) has a similar meaning. The word Inuk means "man", in the sense of the statement, "God made *man.*" Inuit means "The People".

Inujagut means "we the people". Inukulojogut means, "we the lowly people." These are used frequently in our daily conversations.

Some nationalities might sarcastically say about themselves, "We are the people too!" That is right! But so are the Inuks – we are the people of our own land, the land of the Inuit.

We are the only people on earth who are desirous to be called Inuk or Inuit. These words are not in the dictionaries. But, we, the owner of these names, want to replace the word Eskimo with the words Inuit and Inuk, because these are the words which have meaning to us.

(Thanks to the Micmac News, from which this article is excerpted.)

You must remember, We have names

(This article by Peter Ernerk, an Inuk, appeared in the August 25th edition of the Vancouver Sun.)

An exhibition of Canadian art recently opened in the Soviet museum, the Hermitage, in Leningrad.

This Canadian exhibition was organized by the Canadian Eskimo Arts Council, whose members are quite well-known in the Northwest Territories.

The Canada Council issued a press release, and their title appeared at the top of the page. A list of members of the Canadian delegation to the Soviet Union was given, the Canadian ambassador, the curator of the Vancouver Art Gallery, and the director of the Canada Council were mentioned by name.

But the news release identified the artists representing Canada's 13,000 Inuit only as "two Eskimo artists."

Of course, everyone knows Inuit names are often difficult to pronounce, and I wouldn't expect someone to pronounce Paolosie Amaruqtalik. Still, if I were to write a news release, I would at least ask someone who knows.

This casual indifference towards the use of Inuit names smacks of paternalism, and it seems to be prevalent in government agencies.

The same thing happened last year. When we landed at one certain settlement, a Bombardier (snow vehicle) was waiting for us. When we got inside the vehicle, the good man called off our names and told us where we were to be accommodated.

A CBC reporter, an Edmonton Journal reporter, and some other guests names were mentioned by name, but at the end of the list, it was just "and two Eskimos."

We just paid Abe Okpik of Frobisher Bay to record the surnames of some 13,000 Inuit so we could do away with disc numbers. (I used to be called Peter E3-546). It seems that the new names are just too much trouble for some people to remember.

Perhaps we younger people should go back to our own old system – calling white people funny names like Pitiksiliut for screwdriver if he's skinny, or Kajualuk if he's got a brown or red beard.

"Progress & Development"

(This article is by Zebedee Nungak, Secretary-Treasurer of the Northern Quebec Inuit Association at Fort Chimo, Quebec. He had seen a statement in AKWESASNE NOTES that the paper stood for "all the ways of the Creation, and against those who destroy and deny life," and decided to send this article which is relevant to all Native causes. "We have in the recent past," he writes, "joined forces with various Indian groups and will do so again in the future when it is necessary to protect our land from this 'development and progress' which we see as irreparable destruction.")

As the Inuit in all of Canada are becoming more aware of the new situations and problems that are quickly arising with the "progress and development" in our land, organized unity for Inuit has become very important and necessary in order to deal with these new things.

It is plain to see that we as Inuit will have to work hard in every way to prove to our fellow Canadians (mainly the Kabloona) that we are capable of administering our own affairs. As we are aware, this is not a small thing. *Inuit Tapirisat* has been formed as a representing body for Inuit of all Canada. Things are just starting and there are many hard days ahead of us.

Northern Quebec Inuit Association has also been formed. There too are many hard days ahead. There are also Inuit in Labrador and other regions in the Northwest Territories where organization, awareness, and information will be needed. Our native organizations are just beginning to meet these ends, and work toward Inuit unity. Fellow Inuit, *ilageektūt* – this is the main aim.

Our advantage is that we have lived in our land for many years – a long time. We are more familiar with our land's ways than any outsider. We have survived conditions in which patience, courage, and wisdom were a very necessary part of life. We are now facing extremely different conditions, and big development plans, made for our land by the Kabloona. But we can and we will stand strong and say *"Inuuvunga!"* with pride.

Our apparent disadvantage at present is the fact of having to adjust to the very modern ways of civilization. We have been exposed to this for a very short time.

The Kabloona is very knowledgable and efficient in his ways of civilization, and can, at his will, use this to his advantage. This is just a statement of fact, not stating that all or most Kabloonas use their knowledge to put Inuit down. In fact, many Kabloonas have helped tremendously in many ways for Inuit advantage.

We the Inuit are experiencing a time in which our land is being exploited and explored by various mining, oil, and "progress" development companies. We are aware that development of various kinds is inevitable in our land at some time or other. We want to be clear that we are not against any and all development. But this is our land and we will not be by-passed in planning, participation, and benefit of such development activities.

> "What Inuit ask for is simple: we do not want to be by-passed in decisions affecting our land and our people in any way."

The Federal Government agency charged with our well-being, Department of Indian Affairs and Northern Development, has been part of the driving force in encouragement of development in our land. The Minister of this Department, Honourable Jean Chretien, has collaborated with these various companies of development. He has repeatedly stated that employment of natives will be a priority in cases where progress development projects will take place. If this word is kept, there will be employment opportunities open to native people. After the dams and built and pipelines are laid down, where will these natives go?

We have also been informed that no major development will take place until prior and *full* consultation takes place with all parties concerned (native organizations, government officials, development corporation officials).

We the Inuit have been, and will still, expect this full consultation.

The James Bay Development Project will serve as our first example. The Quebec Provincial Government had made elaborate plans for this project *without any prior consultation* to any natives. They had even passed a special Bill of Law to allow formation of a corporate body to deal with development of the James Bay area.

Public statement of these plans was announced by Mr. Robert Bourassa, the Premier of Quebec, only *after* plans had been made, and construction virtually had started. No consultation of any kind whatsoever took place before or after planning. In our deep and intimate concern for our land, our wildlife, and our culture, we have found this form of "consultation" very frustrating.

It was only when the Indians of Quebec Association and the Northern Quebec Inuit Association joined forces at a meeting in Fort George (April 1972) any government people turned their eyes to the native people, and even then they did not open their ears to our voice.

Several brief meetings have taken place between our organizations and Mr. Chretien since this initial action was taken by us. In answer to our appeals and requests, Mr. Chretien has assured us of Federal Government assistance in our efforts to halt the James Bay Project.

We have yet to meet the actual men who hold greater responsibility for these giant plans. Where are they? Are they afraid? We want to talk to them and if it means seeking them out, this we will do.

Indians of Quebec Association and Northern Quebec Inuit Association have jointly taken legal action to stop this project permanently. Our reasons for taking this action are obvious. The case is still in court and we wait for the outcome in hope that the decision made by the court will be in our favor. If we win, it will also be in the Kabloona's favour, because he is over-running all the land with development.

We do not want our land to be covered with cement, railways, pipelines, oil leaks, and other irreparable damages which we know would have worse and more permanent effects in the North than in the South. Our land is different from the Kabloona's land. Previously described as a "barren, desolate wasteland" it has now been described as the "emerging North", "great vision of the last frontier". This sudden change in description and outlook is the result of discovery of vast wealth in oil and mineral deposits.

We do not want the wildlife and animals to disappear or be destroyed. They have been our life, and we have reached this day from our dependence on them. If development causes disruption of wildlife, as have already been detected, what will our children have when there will be no more caribou? or seals? or fish? or whales? or geese? These questions are no small concern to us.

The recently proposed pipeline to run from High Arctic to the South is the second example. Headlines hit us – "PANARCTIC DISCOVERIES – PIPELINES PROPOSED". Where was the consultation there? We have been told by Federal Government and the federal Panarctic Corporation officials of their intention to make a two-day tour of the Hudson's Bay coast as far as Povungnituk for consultation purposes. In two days, and four or five communities to visit – is this fair consultation? No, we are still waiting to be truly consulted.

We are not angry. We are prepared and ready to discuss possible problems and side effects of these development plans in our land. Not only in the comfortable offices of the developers and government decision makers, but also up here in our land where we the Inuit People will feel and see and breathe either the destruction or the benefits which could be caused by these actions.

We know our land and its ways. We are capable of discussing and expressing our feelings, our knowledge, our fears of damage to our land and its wildlife. It is possible for development corporations, governments, and ourselves to learn from each other through true consultation. Inuit are capable of reason and discussion of practical things.

Many of Kabloona's processes and ways are complicated and difficult to understand. What Inuit ask for in view of this is simple. We do not want to be by-passed in decisions affecting our land and our people in any way. Our organizations are now starting to work toward this end to ensure Inuit participation in decisions made affecting our land – *nunavut.*

A new age, a new time has come. We will face it with as much of the old ways' patience and courage passed down from our ancestors to us, hopefully to build a future which we can pass on with pride to our children.

CALGARY NEWSPAPER CALLS FOR CONVERSION OF INDIAN CULTURE INTO "HERITAGE"

(This editorial appeared in the Calgary Herald *February 17, 1971)*

Dr. H.B. Hawthorn, an anthropologist with the University of British Columbia, has deplored the fact that the culture of the Canadian Indian is vanishing.

In an address at the University of Calgary, Dr. Hawthorn made it clear that he felt this culture must be saved.

Such concern may be understandable for those interested in anthropology, but it suggests an excess of idealism at the expense of hard-headed realism.

What must be accepted is the fact that Indian culture contains certain attitudes and philosophies of life which contribute to much of the misery of Canada's native peoples.

The implication of Dr. Hawthorn's remarks seems to be that it will be a bad thing for the Indians to become an indistinguishable part of the larger society. But why will it be bad? Surely, it is in the Indians' best interest that they become part of the mainstream of Canadian life with the same opportunities for fulfilment and advancement.

There certainly are aspects of the Indian culture worthy of preservation — the arts, the crafts, the dances, some of the traditions. But they should still be able to endure in the same sense that people of Scottish or Ukranian descent remain conscious of their heritage.

But too much of the Indian culture is really nothing but a poverty culture in this day and age. It spells out human suffering and reserve degradation, and the sooner it disappears, the better.

"I was born in a community house"

(Last year, Neville Shanks, a reporter for the North Island Gazette, a British Columbia newspaper, interviewed James Knox, a Kwakwala from Alert Bay, B.C. Not too long after the interview, at a hockey game, James Knox passed on. We reprint his words here now.)

"I was born in a community house," he said, "on January 18, 1902. Of course, I don't remember it, but they told me afterward that it was a very bad winter. There were cracks in the wall beside the bed where I was born and the snow blew through the cracks, so my father's uncle put cedar mats over my mother and me to keep us warm.

"I was still very young when my father took me to Alert Bay. About all I can remember about the community house was that there were four or five families living in it and each one had its own fire. Another thing is the old women weaving cedar bark. I liked to sit near them and hear the bark crackle when they wove it.

"My father's uncle was named Owatee. He was one of the chiefs who had been honored by Queen Victoria. He got a uniform and a talking stick from her. The talking stick had a crown and an eagle on top of it.

"Fort Rupert was by far the biggest gathering place on the coast. People came there during the winter from all over, even as far as Cape Mudge. So many chiefs gave potlatches it used to go on all winter. Sometimes there were so many they wouldn't get through in time to go up for the oolichans in April.

(James Knox started school in Alert Bay when he was ten years old, and attended for four years. During the holidays, he would go to Rivers Inlet and work in the Brunswick Cannery for 15 cents an hour. When he finished school, he followed the rest of his people and became a fisherman, a trade he worked until about 10 years ago.)

"There were three winter camps on the Nimpkish River. We would go out there about November to catch our food fish, dog salmon. We had spears with bone spearheads tied to them with twine covered with melted sprucegum that dried very hard. We would drift down the river, spearing fish, then pole our way back up and drift down again. Some of the families weren't good at it, so the good ones would spear enough so everybody would have what they needed for the winter. The fish were put in smokehouses where we used fir to do the smoking.

(It was about this time that the government began to crack down on native customs. Masks and rattles and costumes were confiscated and sent back to Ottawa. Potlatches were outlawed. Many of the fine things from British Columbia are still in museums around the world today. But the people weren't stopped.)

"The people used to snoop around and after a while they would give up. Anybody giving a potlatch had to sneak around and be careful."

(One of those who wasn't careful enough was Dan Cranmer, whose uncle was an important chief at Alert Bay, and who ran the cannery at Charles Creek. Cranmer knew he could not hold a potlatch at Alert Bay. Indian Agent William Halliday was there so he decided to hold it at Village Island.)

"It was in 1921, the year after I was married, and it was the biggest potlatch I ever saw in my 69 years. There was money and hundreds of bags of flour and sugar and dishes and blankets, everything you could think of. Earrings, canoes, pool tables, everything. I was Dan's nephew, so he got me to take the place of the son he didn't have. Before the potlatch started, we were piling the sacks of flour and sugar up alongside one of the walls when the pile fell over and I was buried under it. I can still feel the pain in my chest, it hurt so bad.

"Hundreds of people came from everywhere, and we had to keep going day and night to get finished before the police came. After a few days, we were nearly finished giving everything away when Halliday arrived with the biggest policeman I ever saw.

"They arrested 31 of us, but for some reason, they didn't take Dan. I don't know why. That was the funniest part. They took me and my mother and a lot of old people, old ladies. A pity.

"They took us to Alert Bay, and we were tried, and found guilty and given 50 days in Oakalla Prison. We were kept for two days in the day school waiting for the boat to Vancouver. They wouldn't let us go home, and we had to sleep on the bare floor with only a blanket a piece, guarded day and night."

(During James Knox's stay in prison — for the crime of giving things away according to native custom — he was locked in a cell with an old man named Smith who was so upset he rarely slept, and paced back and forth day and night in the narrow chamber.)

"I pitied him, but he nearly drove me crazy. I told him it was all right to walk, but not to wake me up at night. But it didn't matter. He'd wake me up two or three times a night just to have someone to talk to. It was awfully hard on the old people, and I don't know why some of them didn't die. "

(Despite the injustice of it, James Knox didn't bear any resentment. With his tolerant nature, he accepted it philosophically as just another hardship to be overcome in life. We have heard his words.)

NEW B.C. GOVERNMENT PROMISES BOATS

Port Simpson, British Columbia — New Democratic Party leader Dave Barrett, before his election as head of the B.C. government in August, told Indians here August 4 that the NDP would help Indians buy their own fishing boats as well as help them build a new cannery.

Men at the docks said that only about half of the 80 or so boats based at the reserve are owned by native people. The rest are either rented from fish companies at about $1,500 a season, or are heavily mortgaged through the companies. Fishermen indebted to a company must sell all the catch from that boat to the company's own canneries or fish processing plants.

(Thanks to Neale Adams report in the Vancouver Sun.)

U.B.C.I.C. PROTESTS K.K.K. ENTRY IN B.C.

Victoria, British Columbia — The Union of British Columbia Indian Chiefs has protested inquiries by the Imperial Wizard of the Confederate Klans of Alberta (Ku Klux Klan) to register as a corporation in the province. Attorney-General Leslie Peterson has promised to block any bid by the KKK to extend its activities into B.C. *(Canadian Press)*

HANGING OF BRITISH CAPTAIN DELAYED

Vancouver, B.C. — The University of British Columbia has indefinitely postponed hanging a painting which last month sparked protests from British Columbia Indians.

The painting of Capt. George Vancouver stepping ashore on the British Columbia coast in the 18th century was to have been officially unveiled Sept. 1 by Mrs. Roland Michener, wife of Canada's governor-general.

Mrs. Michener gave the painting — which hung in the Hotel Vancouver for more than 25 years — to the university in the spring of this year..

British Columbia Indians claimed the painting depicted three Coast Indians kneeling in a subservient manner before Capt. Vancouver and two of his mates.

They said the 18 by 10-foot mural reinforced a stereotyped and discriminatory view of Indians and had no place in a university library in 1972.

However the chairman of the University of British Columbia's art selection committee has criticized the Indian protests.

"It is astounding to note the mileage that some, obviously intent on trying to use the slightest excuse to cause embarrassment, are straining to make out of the painting," Mr. Black said.

In a statement released by the university, UBC president Walter Gage said the official unveiling had been postponed indefinitely but did not attribute the postponement directly to the criticism.

Mrs. Michener was to have participated in the unveiling ceremonies while at the university with the governor-general. Their excellencies were to open the new Sedgewick Library, being built under UNC's main mall.

"However, the recent construction tie-up delayed construction of the library," said Gage. "By Sept. 1, it was still in such an unfinished state than an official opening would have been inappropriate and the ceremony was therefore cancelled."

UBC information service director Arnie Myers said Gage has received "a few" letters of protest regarding the painting and has told protesters their opinions will be given consideration.

Myers said Gage told him a decision on what to do with the painting will be made when there is time to deal with the matter "logically and not emotionally."

He said the mural will be kept in storage in the meantime.

The painting was completed in 1939 by Dr. Charles Comfort, a former director of the National Gallery in Ottawa who is described as one of Canada's best known muralists.

Comfort recently restored the work at UBC and it was resting in the main concourse of the UBC library while preparing it.

(Thanks to Mike Finlay for his article in the Vancouver Sun)

CONTRACT PROPOSED FOR INFORMATION HUNTERS ON INDIAN RESERVATIONS

Vancouver, British Columbia — The Hesquiaht People have developed a contract which they insist that all outside researchers and film-makers sign before starting their projects. It may serve as a model for other Indian groups who are wondering what they should do about the scores of people who ask "to take a few pictures."

The agreement covers exploration, sociological and archeological research, interviews with individuals, recordings, and photography. All research is to be considered the property of the band itself, not the researcher. And it cannot be divulged without the written consent of the band in a separate agreement.

Researchers signing the document agree to injunctions and financial penalties for violation of the agreement.

Sample copies of the model agreement are available from AKWESASNE NOTES for 50 cents to cover photocopying costs.

Vancouver, B.C. — The unemployment rate of status Indians no longer living on reserves in British Columbia was 46% last summer, according to the Canada Manpower Department's Pacific Manpower Review publication. The total population of B.C. has an unemployment rate of about 6% during the summer months.

Northwest Ontario: Waiting...Hoping...

(These three reports are by Rudy Platiel, a reporter/photographer for the Toronto Globe and Mail. He was in northwestern Ontario during September and October of this year, and we are grateful to him and his paper for their continuing coverage of native events.)

Gull Bay, Ontario – The most pervasive feeling to be found this month in Gull Bay is one of hope – a feeling that is long overdue.

Gull Bay is an Anishnabeg community of 375 people that is trying to pull itself out of the mire of juvenile vandalism, bad publicity, and the degeneration of social cohesion.

For months, there have been stories about vandalism and fear. The school was closed early in June after attendance dropped to zero and the teachers complained of intimidation.

Then the Hudson's Bay Company, citing a breakdown of "law and order" announced that on August 31, it would close its store – the only one on the reserve, located 125 miles northeast of Thunder Bay and 48 miles south of Armstrong.

On August 17, a new chief and council were elected. Teachers were finally hired to reopen the school just the weekend before school was scheduled to start. And then councillor Sam King, a 53-year-old father of five who operates a hunting and fishing camp for sportsmen, applied for a $25,000 loan from the Indian Affairs Department to buy the Hudson's Bay store. On Sept. 1, he was behind the counters.

But the deeper problem was that the community had ceased to function as one. Window-breaking by young people was simply a manifestation of the problems.

"It wasn't always like this, you know," Mr. King said. "This was a good community four or five years ago. We had winter carnivals and hockey teams and took the kids on bus trips to play hockey." But, Mr. King says, things started to change after that, and he was at a loss to explain why.

Now, the new council has turned over an old unused one-room frame school building to the youth of the reserve, and a group is painting and cleaning it. They plan to show movies and operate it part time as a "drop-in centre." The council also wants to have the provincial police send an officer in to work with the reserve's youth.

"But not dressed as a policeman – that makes people nervous," Chief Tim Esquiega said.

The new council feels the long-term solution – and the main task facing the council – is to get reserve residents working together and involved in community affairs.

Councillors said the trouble on the reserve had been mainly the incidents of windows broken by young people. "But the farther it went across Canada, the bigger it go," Chief Esquiega said. "The more they put in the papers about Gull Bay, the more it hurt the people."

Gull Bay's other main problem is the chronic one plaguing other remote, northern Indian communities – unemployment and the lack of an economic base. Most of the reserve's able-bodied residents are employed in a reforestation project financed by the Indian Affairs Department. But it ends this month.

Gull Bay sits on the west shore of Lake Nipigon, with a magnificent view and a lot of substandard houses. The government has built most of the houses strung in a row along the main road. The community has a Roman Catholic church at one end, the former Hudson's Bay store at the other, and a new, yellow three-classroom school about in the middle.

Commercial fishing on the lake has declined to the point where only one resident earns a living from it. Trapping has become mainly just a seasonal source of extra income. Young boys bring in a weasel, squirrel, or muskrat pelt to exchange for soft drinks and candy the way boys in southern Ontario bring in a carton of refundable bottles. A few women on the reserve set traps to earn extra money for winter clothes or other goods.

But for the men, year-round income means at best alternating between welfare and seasonal jobs, mainly fighting forest fires and tree planting. It presents them with the dilemma of either leaving their homes to struggle with the cultural shock of adapting to a world of different values and goals, or dropping out to remain in the often economic deadend-world of the reserve. Resentment and frustration to the situation grow to manifest themselves in anti-social behavior, aggravated by alcohol abuse.

The new teachers like Gull Bay. "I feel safer in Gull Bay than walking down the street in Cabbagetown in Toronto," said Howard Fine. His wife, Leila is also teaching. "Absenteeism is fantastically low and we have been treated very well," he said.

–Globe and Mail/Rudy Platiel photo

Four nine-year-old children walking to school at Minaki

Minaki, Ontario – Railway tracks running through a 1500-foot rock gorge into which trains unexpectedly roar at 60 to 70 miles an hour are the sidewalk to school for native children on the outskirts of this northwestern Ontario resort town.

They come from Minaki-on-the-Rocks, which is what some people call the collection of shacks that constitute a settlement of Metis and non-status Indians perched on a rocky outcrop in the bush outside of Minaki, 40 miles north of Kenora. Chronic drinking and heavy dependence on welfare are facts of life.

The best of the dwellings in this settlement are $900 uninsulated chipboard 20 x 20 shacks – home to as many as 13 people. In the 40-degree-below-zero weather of winter, they are heated by a wood stove, which also doubles as a cook stove. In summer, meals are cooked outside.

a path in the bush leads to the Canadian National Railways tracks – part of the mainline to the West – which is the Metis' sidewalk to Minaki, and the children's sidewalk to school.

Down the track is the quarter-mile long rock cut. To be in or near this gorge when a mile-long freight train comes thundering through, shaking the ground and clattering a few feet away is enough to produce a throat choking feeling of terror in the unitiated.

There is enough space to get off the track and stand against the gorge wall. But one provincial Metis leader who was caught in the middle of the rock cut by a passing train during a visit to the settlement swears that his fingerprints are still embedded on the rock face.

Robert Lee, a representative of the Ontario Metis and Non-status Indian Association said that at meetings held with settlement residents, the track is the first subject brought up. "When you ask them what it is they want most, the women stand up and say they want to be moved elsewhere – so their children don't have to walk on the tracks," Mr. Lee said.

In winter, the trip to school becomes even more dangerous as packed snow reduces the space to step off the tracks. The children then usually walk across an ice-covered lake instead of walking the tracks. But there are chronic thin spots in the lake ice which make this equally as hazardous a route.

There are 23 families in the settlement, but the population constantly fluctuates with families leaving to take up seasonal work and then returning when the jobs run out. There are nine of the $900 houses, plus several log shacks. One family lived in a tent during the summer.

A few years ago, most of the families were scattered throughout the bush in log shacks. Under welfare regulations, families were entitled to a shelter allowance – however, there were simply no homes available in which they could be housed. So the rules were bent to allow the shelter allowance to be used to buy materials to build the houses.

At the main town of Manaki, the community has the look of a community that is waging a constant battle to survive. It has a few stores, but the most impressive structure – and the focal point of the community – is the aging railway station with its look of early CNR baroque.

It was the arrival of the railway which gave birth to Minaki in this wilderness of rocks and jackpine. The CNR constructed an elaborate lodge in the early 1900s and spent $1-million blasting rock and hauling in tons of fertile black soil from Manitoba to construct a golf course.

But tourists never flocked to the town. The present owner of the lodge has received federal and provincial grants and loans to turn it into a year-around resort with skiing.

Red Lake, Ontario – On the wall of the Indian Friendship Centre here, workers have pasted about a dozen letters from Ontario Cabinet ministers and government officials who were sent copies of a report on a housing survey the centre conducted earlier this year.

The letters are all polite – some even contain praise – but they all boil down to a reply that the report is being forwarded to a more appropriate government department, or that it is being studied.

The response has not inspired much confidence in those who carried out the study, that anything very significant will be done in the next little while about a chronic housing problem in this gold mining community.

The report concludes that 94 of Red Lake's 525 houses required "demolition" while 80 "fair houses (were) in need of very major repairs."

The housing shortage ensures the perpetuation of rural native slums such as McDougallville, an unofficial squatter community of 12 shacks on the edge of Red Lake. There, a torn plastic sheet covers a gaping window; electric wires hang listless and dead. Inside the 12 x 20 drab frame dwellings, a pail beneath the sink collects the drainage, and a decrepit wood stove sitting on concrete blocks is used for cooking and heating. Water is carried from a community tap on the hill, or in buckets from a polluted bay.

Roger Obonswain, the 29-year-old director of the Indian Friendship Centre here, said that two babies died in McDougallville last winter when stove fires in the uninsulated houses went out at night during sub-zero temperatures.

McDougallville is only a few hundred yards from seaplane bases in Red Lake that carry U.S. sportsmen into remote hunting and fishing camps.

The gold mines which have made investors rich are now decaying, making financial institutions reluctant to give long-term loans for mortgages. The community began in a post-Second World War gold mine boom. The native people who were attracted to employment there are mostly Indians from nearby reserves – but because they are off reserve, the federal Department of Indian Affairs programs do not apply.

Tim Esquiega, Gull Bay's new chief, on the Indian Affairs-designed "main street" of Gull Bay, Ontario.

Native Peoples of the North Unite to Fight Mackensie Pipeline.

Whitehorse, Yukon – Leaders of six native groups affected by the proposed Mackenzie natural gas pipeline set up a common front to fight for settlement of their land claims against the federal government of Canada.

After two days of closed meetings here in September, leaders of the Indian Brotherhood of the Northwest Territories, the Metis Association of the NWT, the Inuit Tapisirat, the Committee for Original People Entitlement, the Indian Brotherhood of the Yukon, and the Metis Association of the Yukon voted to form a federation of Northern Natives with a combined membership of about 35,000.

At a later meeting, the Federation will discuss possible inclusion of the Quebec Federation of Indians now contesting the mammoth James Bay hydro project, and the Alaskan Federation of Natives.

Aim of the new federation is to co-ordinate strategies for the settlement of claims based on aboriginal rights which native people have retained as a result of their original use and occupancy of lands.

Prime Minister Pierre Trudeau rejected such rights as ridiculous in 1969, but Indian Affairs Minister Jean Chretien has said this year that native groups could send him their position papers stating their claims, although he did not promise to act on them.

In addition to hammering at government, the group intends to give legal challenges in Canada's courts to the development of the gas-and-oil rich resources in the North. Some Native groups say they will get injunctions that would "freeze" pipeline development.

An example of the native attitude is Sam Raddi, an Inuit from Tuktoyaktuk on the Arctic Ocean. The 2,000 people there were stunned to learn that a seismic testing program for natural gas and oil would cut through the middle of the village's nearest hunting ground – 100 miles away. The next nearest hunting ground was 200 miles away, a cruel distance in winter, and worse in summer when the tundra has thawed. At least half the population could never afford to buy food commercially – hamburg is $2 a pound. The Inuit believed the oil company's diesel-powered swamp vehicles and supply aircraft would frighten away the birds and game as the proposed 50 miles of underground explosions were run across the hunting ground. Then, dozens of families would be forced to move into Inuvik's small but rapidly growing slum area to exist on welfare.

The villagers protested so much that the government halted the program. Now the Department of Northern Affairs and the oil company have worked out a compromise program – eight miles of testing that is not supposed to disturb the wildlife.

Raddi says the department has misunderstood the villagers. The village doesn't want any testing in the area, period. "We are afraid they will find oil," he explains.

Nellie Cournoyea, a leader of the Committee of Original People's Entitlement (COPE), and manager of the CBC radio station at Inuvik, has been outspoken about the shunting aside of the native people.

This summer, she told Canada's Energy Minister, Donald Macdonald, that Canada was not allowing the native people to control their own destinies. "We are put down all the time," she said. "We know that once the development stage is over, we are going to be pretty well left on our own again – but with what are we going to be left with?"

N.W.T.

Macdonald was not impressed. Two days later in Yellowknife at a dinner sponsored by the Chamber of Commerce, Macdonald was asked what he thought of Miss Cournoyea.

"I'm not sure that she speaks for anyone except for herself," the Minister said.

A senior territorial government official supported him.

"She's a radical. I'm surprised she's still got her job. I certainly hope the natives aren't listening to her." He said he had never met Miss Cournoyea, however.

The new coalition of native organizations formed in Whitehorse might be able to show the people of Canada just how wrong their government officials are.

Later, at a speech before the 24th International Geological Congress in Montreal, Macdonald promoted Canadian, rather than native interests. The pipeline must, he said, be conceived, planned, and built by Canadians. "Canada's maturity as a nation will be measured by our ability to carry forward this great pipeline project. It will demonstrate to ourselves the ability to conceive and fulfil the vision of our own future as a nation," he said on behalf of the Canadian government.

While that may be true for those people who measure maturity in terms of pipelines, the project could be the measure of Canada's shame and disrespect of the People of the Land.

Don Wright, president of the Alaska Federation of Natives, flew to Whitehorse to urge the Canadian groups to push for a negotiated, political settlement of their claims on the Alaska model.

(This article is compiled from information from Evan Atkinson writing in the Vancouver Sun, the Associated Press, the Canadian Press, Norman Pascoe of the Montreal Star, and Philip Sykes of the Toronto Star.)

Last August, Harold Cardinal, president of the Indian Association of Alberta, told the annual meeting of the Indian Brotherhood of the Northwest Territories to collaborate with other native peoples to seek political control of their region. "In the North, you have a chance which we in the South don't have anymore – that is the chance to form a strong Indian community." Native people form about 65 percent of the N.W.T. population, and many of the rest are government staff.

Cardinal said the five tribes constituting the treaty Indian population must learn not only to work together with each other, but also to work with Metis and Inuit peoples. They must also look for support outside the territories to win equitable land settlements under the treaties signed in 1899 and 1911. The treaties have never been honored in Ottawa.

Although Canada has no other claim to the Northwest Territories than the fact that her flag flies there and is protected by armed strength, the government is bulldozing ahead with plans to build the $5-billion pipeline for oil for southern Canada and the United States. Both the land from which the oil is coming, and the land the pipeline is crossing has never been surrendered by the native peoples.

—Alan Dawson /Globe & Mail photo

Oil rig drilling on Blow River, 100 miles north of Inuvik near Beaufort Sea, goes on 24 hours a day.

There have been numerous promises that the natives will be consulted thoroughly – but the most accurate information about the pipeline seems to be coming from the financial sections of Canadian and American newspapers. The oil industry is gearing for filing a financial plan and application with the government in the next few months, leaving a year to clear up hassles and to complete their plans during 1974, allowing for the delivery of steel pipe the summer of 1975 in preparation for winter construction.

The natural gas industry has other plans. It is serious in considering a plant to liquify the gas near its source in the Baffin Islands, and then to fly the gas under pressure down to the southern markets in huge super-jumbo jets carrying 1,200 tons.

The airplanes would have – count 'em – 12 jet engines and a wing span of 440 feet. The airplanes would be about four times the present "jumbo-sized" Boeing 747. The planes would fly on fixed routes across the territories. There would be 30, maybe even 50, of the giants belching fumes and noise over the tundra.

Inuit people, already stretched out to halt petroleum exploitation of their lands, discovered in September that Canada was working with West Germany on a plan to move iron ore from the eastern Arctic to smelters in western Europe. A subsidiary of the Krupp Industries would build a fleet of icebreaking freighters to carry the ore. (The firm is AG Weser).

The giant ore deposits are "owned" by the Anglo-American Corporation of Canada, which is in turn owned by the Anglo American Corporation of white-supremist South Africa.

This announcement drew a storm of protest, not because the Inuit people were having their lands violated, but because Canada was shipping her natural resources abroad for foreign development – almost exactly the Inuit objection, with other parties involved.

As if Inuit did not have enough to do in fending off Canada, the Danish Government's mining department has announced the exploration in Greenland for gas and oil will begin next spring. Greenland was colonized by the Danes 251 years ago, and was "integrated" into the kingdom of Denmark in 1953. Inuits form a major segment of the population. Most of the island, about twice the size of the province of Ontario, is covered with a two-mile-deep icecap, and only the area around the shoreline is sometimes ice-free.

Across the North, meetings are being convened to discuss the new problems: highway & pipeline

N.W.T

STRANGE TALES: PIPELINES & PROSTITUTION

Yellowknife, N.W.T. – If the Government of Canada persists in its plans to build a highway and a pipeline in the Northwest Territories, there will be over 6,000 men – at least temporarily, single men – working on the project, thousands of roadless miles from "civilization". The only women in the area will be the wives and daughters of civil servants – and Indian and Inuit wives, mothers and daughters.

Perhaps to prepare for the onslaught of pipeline workers, the Territorial Government has been discreetly soliciting comments from various agencies about the possibility of legalizing prostitution, meaning that women would no longer be subject to penalties for doing the same thing which men are able to do without riling up the law.

The Indian Brotherhood of the Northwest Territories which was one of the agencies asked for comment, has given a sarcastic reply. It would make a new industry, for the native people, the Brotherhood commented. It even suggested that the Government should consider a Department of Prostitution – with native participation, of course.

"The Government of Canada has been prostituting this country to the Americans for years – why shouldn't the native people be given the opportunity to participate?" the Brotherhood asked caustically. "They could then say they were enjoying the full rights of Canadian citizenship."

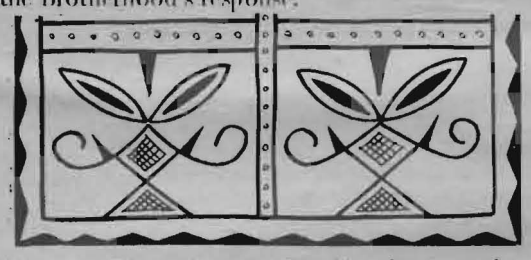
The brief noted that historically, prostitutes and their protectors/exploiters come from the ranks of the economically disadvantaged.

"Under no circumstances must [the pipeline workers] be allowed to import prostitutes from the south, thereby taking away job opportunities from native people," the brotherhood brief said.

It goes on to call for training courses in prostitution at adult vocational colleges.

"The Department of Industry and Development should make available large sums of money to native entrepreneurs through the small business loan fund to set up native-owned-and-operated houses of prostitution."

So far, the Territorial Government has not acknowledged the Brotherhood's response.



David Lewis, national leader of the New Democratic Party, has charged that the pipeline would cost Canadian taxpayers $1-billion, but would leave the project in control of a United States-dominated consortium of 16 companies.

The pipeline project was "a mammoth plan to exploit Canada's resources on a scale that boggles the mind," Lewis said. The project is made up of the Gas Arctic /Northwest Project Study Group, consisting almost entirely of leading oil and gas businessmen and financiers. The chairman of the group, for instance, is Vernon L. Horte, president of Trans-Canada Pipelines, Ltd., a company which had net earnings of $367 million between 1966 and 1971 and did not pay any income taxes. 12 of the 16 corporations are American owned.

As if that were not enough, Minister of Indian Affairs and Northern Development Jean Chretien – who has charge both of the welfare of the native peoples and the exploitation of the north – has announced that Panarctic Corporation (a government agency that has financed much of the exploration for the oil companies) has found so much oil and gas that there is the probability of not only a pipeline, but *two* pipelines. One would serve western Canada, and the other eastern and central Canada.

Chretien had been saying in such publications as *Oilweek* that his citizens' Advisory Committee on Land Use in the North was backing his environmental controls as being adequate. However, John Lammers, former president of the Yukon Conservation Society, and a member of the advisory group, says the committee is "just a sham." Committee members have said that as far as they knew, they hadn't seen the new regulations.

Just as Canada is not waiting for the approval of the native people, some major corporations aren't even waiting for Canadian approval. Imperial Oil, a Standard Oil of New Jersey subsidiary, announced this summer that it had signed contracts to sell 10 trillion cubic feet of MacKenzie delta natural gas to two midwest U.S. pipelines at relatively high prices.

(Canadian Press)

BUREAUCRACY: To White People, A Nuisance. To Native People, A Complete Nightmare.

North West River, Labrador – Native people of Labrador, like their surviving brethren all over North America have been victims in recent years of a sociological trauma as inhuman in its process as it is tragically cruel in its results.

For the governments and the white race which controls them, a bitter, nagging, question remains: "Was it all necessary?"

There is, for instance, the story of the Naskaupi of Davis Inlet. A few years back when a federal-provincial plan was worked out to provide the native people with housing, it was decided by the bureaucrats to move the lot of them north to Nutak. The government said they would be closer to better fishing grounds.

The Indians moved, but the plan didn't work out so well. They didn't like Nutak, they didn't get along with the Inuit population there – so they took matters into their own hands and hiked overland back to Davis Inlet, over some of the world's toughest terrain, a distance of over 100 miles as the crow flies.

About 400 Montagnais (Mountaineer) people live in the native settlement on the southside of North West River here. Just ten years ago, most of them lived in the woods for ten months of the year, self-sufficient, liberated, masters of their destiny.

Northwest River, at the mouth of Grand Lake, has been from time immemorial a summer campsite for the Montagnais when they came in warm weather to fish for salmon, and later, to trade with the Hudson's Bay Company and to enjoy a lakeshore summer. They lived in their tents with thick spruce bough floors in conditions which the white man, in his wisdom, found appalling and resolved to alter.

In winter, the Montagnais retreated to the comfort of the forest, surviving by their own devices on their hunting grounds, utilizing an intellect and initiative still poorly understood by whites.

In the early 1960s, provincial and federal governments began cooperating to "improve" the lot of the North West River Indians and the first batch of government-built houses were put up in 1965. Today, just about all of the Montagnais live in some form of government-supplied housing – squat boxy bungalows, prosaic symbols of a lifestyle in transition.

The transition was acute, and not smooth. Now, alcoholism is rampant and the attendant violence creates nightmares for both legal and medical authorities.

By white man's criteria, most of the North West River Indians are illiterate and have difficulty in finding jobs. They have little appreciation and respect for the government homes and the amount of property damage is incredible.

There is the story of the old Montagnais who was not impressed with his home courtesy of the Canadian government. He took a hatchet, hacked down the doors, hewed down partitions, and pitched his canvas tent inside the remaining shell.

It is obvious that the governments, who deliberately set out to transplant Montagnais into white society, did not reckon with reality – the reality of native social values, the reality of native concepts of communal property ownership, of native preoccupation with the present instead of an abstract "progress", the reality of the native need to remain independent, to retain a purpose in life.

"The white man was obsessed with avoiding discrimination against the Indian," says 21-year-old Bart Jacque, a self-appointed spokesman for the Montagnais, "and the result is that he is discriminating against the Indian in completely new ways."

Jacque acknowledges the good intentions of the government. But he says they went about it in the wrong way and that the Montagnais have absolutely no say in the type of housing provided. The houses are poorly constructed, and are cold and leaky. In some ways, he said, the Montagnais were better off in tents.

"It's especially difficult for middle-aged people who actually spend most of their lives in the woods to understand how the new facilities should be treated," Jacque says. Sinks are good places to build fires, and many people prefer to sleep on the floors.

But worst of all, the government has destroyed the Montagnais' own image of himself, an image of total independence.

"Now," Jacque says, "the Indian goes to the government for everything. He no longer believes he can do anything for himself.

"White people believe that not to allow Indians to drink would be the worst form of discrimination. But by giving Indians liquor white people have created problems for him that he never knew before. That must be a form of unfair treatment."

Instead of handing over welfare cheques to Indian people in need, the government should encourage hunting so that the Montagnais could provide for themselves in the old manner.

Dr. W.A. Paddon, superintendent of the Grenfell Mission hospital in North West River feels that the government had to interfere in the Indian way of life, if for no other reason, to save the race from extinction. Before they came to North West River, the Montagnais were slowly dying out, unwary victims of strange new diseases spread to them by whites. Only 20 years ago, the infant mortality rate among Montagnais was 80 per cent – meaning that four out of every 5 babies died. Contagious diseases such as measles and small-pox were big killers.

But that government "has no idea of how to go about the task of integrating Indians into white society," Dr. Paddon says. "The Indians were never consulted on anything. Things were done bureaucratically. For the white man, bureaucracy is a nuisance – for the Indians, it is a complete nightmare."

Dr. Padden says that drinking is more common among unemployed Montagnais than among employed Montagnais.

He says the drinking problem among the people at North West River is a result of a "dull, miserable, comfortless life here. They lack any objective in life. It is complete boredom and frustration." Indians who have been transplanted from their culture into white culture invariably feel inferior, Dr. Paddon says. "The thing that Indians need to know is that they are better men than any others at a whole lot of things."

Both Dr. Paddon and Bart Jacque agree that it is not a lack of government help that is the trouble with the Indian community here. It is the kind of help, and the way it is administered that is the problem.

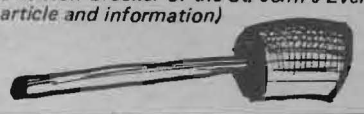
The stock rebuttal of government officials to criticism of their handling of the affairs of native peoples is that the Indians or the Eskimos are "being looked after."

The problem should be obvious. For a race of people like the Montagnais whose heritage is one of nobility and independence, being "looked after" by a benovelent and patronizing government may be the very cruelest of insults.

At North West River, the Indian village is on the south side, the white community on the north side of the river. It is linked with an aerial ropeway "bucket".

The homes are remarkably small, looking like tourist cabins instead of residences. They usually have three tiny bedrooms for families that sometimes have as many as 14 or 15 children.

(Thanks to Ron Crocker of the St. John's Evening Telegram, for his article and information)



– Anchorage Daily News photo

James WahShee, president of the Indian Brotherhood of the Northwest Territories (left), Nellie Cournoyea, public relations director of the Committee of Original People's Entitlement, (COP), and Elijah Smith, president of the Yukon Native Brotherhood – a new alliance of northern peoples on land and tribal rights.

The Prairie

ANTI-LOITERING BY-LAW ATTACKED AS EXAMPLE OF SASKATCHEWAN RACISM

North Battleford, Saskatchewan – Six months after its passage by the City Council of this small northwest Saskatchewan city, an anti-loitering bylaw is being attacked as racist.

The Saskatchewan Association of Human Rights has approached provincial attorney-general Roy Romanow asking him to challenge the law, whose spirit the association claims violates the province's Bill of Rights.

"This is a racist law. It is directed squarely against the Indians who visit the city from nearby reserves," the association charges. "It is not likely that anybody but Indians will ever be charged under this bylaw."

The bylaw has also been attacked by other organizations, including the North Battleford and District Labor Council, and the local newspaper, the North Battleford *News-Optimist.*

In an editorial, the newspaper said that the new bylaw is "regressive because it shows that City Council is not interested in solving the social problem of its time, but only in handcuffing those unfortunates caught in the web of social disorder."

The bylaw makes it an offence to be any place in the city "without apparent purpose or reason." No charges have been laid since it was passed in March.

The Human Rights Association also urged Mr. Romanow to act immediately with Indian and Métis leaders against "racist abuse evident in other aspects of law enforcement." It said the number of Indian and Métis in provincial an federal jails is indicative of that abuse.

The association asked also that accused Indian and Métis be released on their own recognizance or on bail set according to their ability to pay.

(Thanks to the Globe and Mail for its October 11 article.)

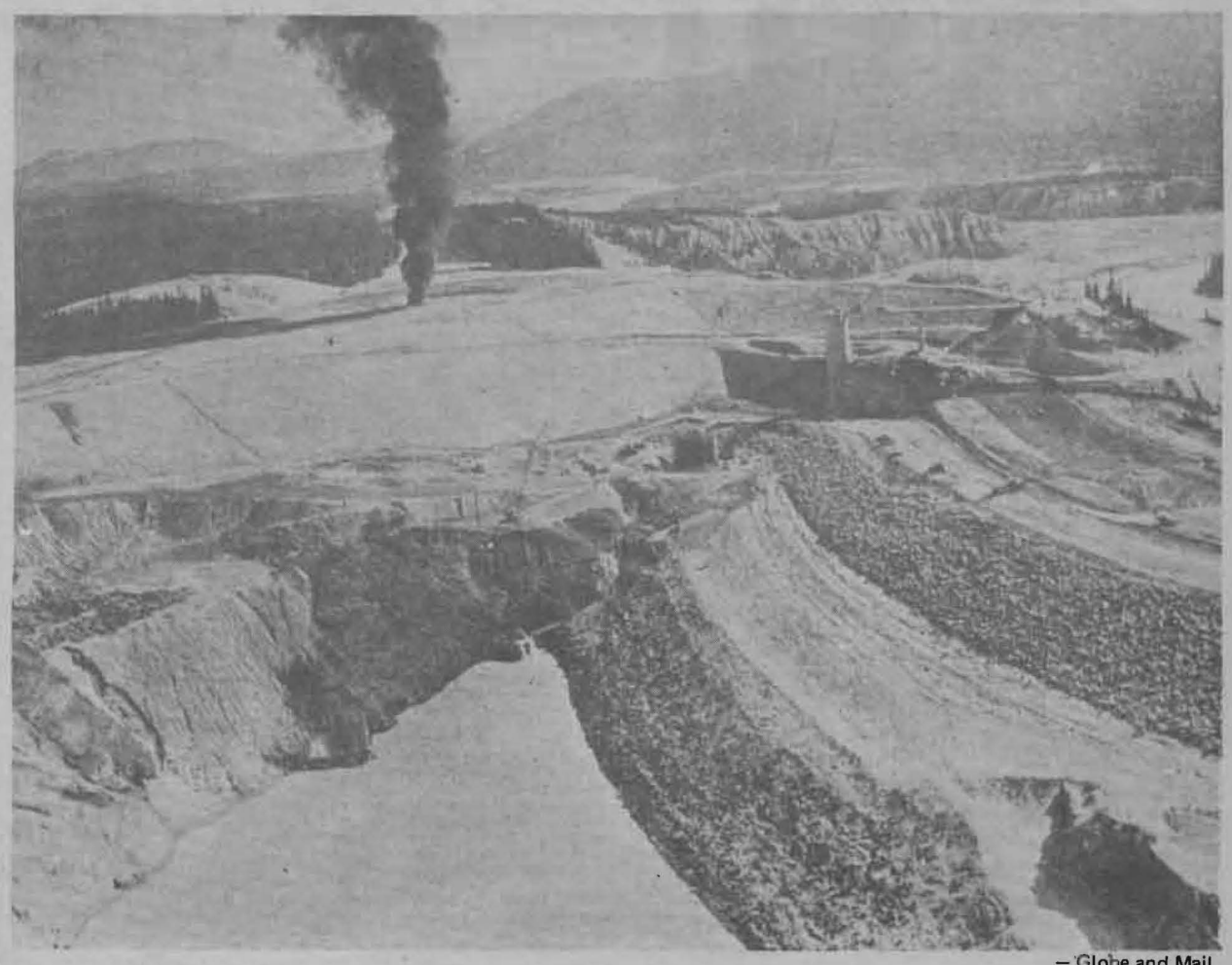
Arthur Manuel

NATIONAL NATIVE YOUTH ASSOCIATION ELECTS ARTHUR MANUEL PRESIDENT

North Battleford, Saskatchewan – Arthur Manuel was elected president of the executive board of the National Native Youth Association at an annual-type meeting held here in late August. He is the son of George Manuel, president of the National Indian Brotherhood of Canada, although Arthur has a reputation of his own for activism and organizing for native causes.

Ben Wuttunee of Saskatchewan was elected vice-president; Joyce Pitaneanakwat of Ontario is secretary-treasurer.

In the mid-1960s, the Canadian Indian Youth Council, then headed by Harold Cardinal who is now president of the Indian Association of Alberta, was the primary Canadian youth group for native people, somewhat similar to the National Indian Youth Council in the United States. However, it became dormant, and the National Native Student Association emerged in 1969. It reformed its role and name to the present NNYA.



– Globe and Mail

Work is progressing on Calgary Power:s Bighorn Dam. In the background, trees cut on the site are burned.

"We did it for the Ecology" - So they say

Rocky Mountain House, Alberta – In the name of "environment", "pollution-prevention" and "flood control", 13,700 acres of big-game country and the original sites of more than 1,000 Stoney Indian graves are being flooded on the North Saskatchewan River 60 miles west of here. The site is not too far from where Chief Robert Smallboy's tent-and-tipi-camp is attempting to live in the natural way.

The project is known as the Bighorn Dam, being built by Calgary Power. It will back up the largest artificial lake in Alberta. To compensate for drowning the Indian graves, perhaps, the dam's backwaters will be called Abraham Lake after Silas Abraham, a Stoney chief.

"Ecology has been the purpose of this project," said Dave Forbes of Montreal Engineering, the project engineer. The total cost will be about $43-million.

(Thanks to the Toronto Globe and Mail for its special report.)

LAND RESTORED TO METIS IN ALBERTA AS THEIR RIGHT TO HAVE PLACE TO LIVE

Grande Cache, Alberta – The provincial government has given 4,150 acres of land to 45 Metis families here to settle aboriginal land claims. It is the first instance in Alberta's history titles to land have been given to the Metis, although there are several colonies of Metis on land with long-term leases.

Parcels of land have been provided to six settlement groups in the region surrounding this coal-mining town, 250 miles west of Edmonton, following more than a year of negotiations with the government. Although the Metis will own the land outright, sale, lease, or other agreement to anyone other than the provincial government must be approved by the provincial cabinet.

The moral claim the native people have to the land – even to more than the 4,150 acres – is indisputable. Their families have been living in these Rocky Mountain foothills for more than a century, before there was a province, even. But in the laws of the white man, they had until now only squatter's rights.

The group of Metis has been remarkably self-sufficient. They have not been any burden on the government, and if the town of Grande Cache and the McIntyre-Porcupine coal mine had not been dumped into their midsts, they probably would not have bothered anyone.

Some of them remember having to move once before: they were driven out of Jasper National Park area when the government claimed the park in 1910. During the early '60s, an attempt was made to move the people once more into Metis settlements, but when that scheme failed, they were seemingly ignored, to everyone's satisfaction.

They have had some allies. In 1916, when the federal government wanted them moved away even from the land outside the Jasper Park boundaries because they violated "game laws", provincial Premier A.L. Sifton stated that he was strongly "in favor of the view that the right of these persons to a place to live is much more serious than a breach of game regulations."

Edmonton lawyer P.G. Ketchum, acting for the native people in their lengthy negotiations with the government, termed the latest government offer "reasonably fair" but noted it does not settle a variety of associated claims arising from development of the industrialized region. He warned the native people that if they did accept the land offer for their settlements, it would be more difficult to settle other matters. The issues of cash compensation for lost trapping rights, gravel and topsoil removal from native lands, and grazing, hunting, and timber rights are still be be negotiated.

(Thanks to Gordon Aalborg of the Edmonton Journal Peace Area bureau for his information.)

OUR LAND SACRIFICED FOR BRITISH ARMY TO PRACTICE WARFARE

Suffield, Alberta – Although provincial and federal governments have refused to consider native pleas for return of land or the enlargement of reserves, a 1,000-square-mile area 30-miles northwest of Medicine Hat in southeastern Alberta has been leased to the British Government as one of the world's largest military training areas.

Conservationists say that the area is the home of antelope, deer, a herd of wild horses, rare plants, and various species of birds facing extingction. They say the area is unique enough to be preserved as a national park.

Instead, it will feel the weight of tanks and the punch of live artillery rounds as upwards of a 1,000 troops conduct battle maneuvers there.

The government has already used the area for another touchy project: the Canadian Defense Research establishment, a center for chemical and biological warfare experiments.

The area has such a long history of Indian use and occupation that a team of archeologists have been in the area collecting data on the buffalo jumps, cairns, tepee rings, before the explosives and military vehicles turn the area into a war zone.

ALBERTA REOPENS FEDERAL PROGRAM: "WE CAN'T AFFORD TO EXPERIMENT

Edmonton, Alberta – Alberta is moving to help poverty stricken areas such as the Janvier Indian Reserve by taking over the facilities of the "NewStart" program abandoned by the federal government.

Advanced Education Minister James Foster said the province was taking the step because there has been enough experimenting with the Indians and Metis in Alberta. "We can't afford to experiment with these people any more, either financially, or more important, with their lives. This doesn't get us over the police and alcohol problems, but it is a start."

The Albert Government will begin a priority educational program for Metis and Indians in communities where the NewStart facilities exist. The program began about three years ago as an upgrading and vocational program for native people, but like so many other government programs, it was eventually phased out and the facilities were locked up more than a year ago.

In Fort McMurray Vocational Centre, there are 35 trailer units in Janvier, Lac la Biche, Fort Chipweyan, and Kikano, including extensive equipment and machinery. There are also 30 homes in Lac la Biche and Fort McMurray that are part of the program.

(Thanks to Toronto Globe and Mail for its special report.)

a thanksgiving message from james lee west

(This message is extracted from a sermon given by James West, Cheyenne, Nov. 30, 1969, at the First Church in Newton, Massachusetts.)

My people have grown weary of hearing the songs of Thanksgiving. My people have grown weary of looking back at that first winter when the white man came and singing songs of praise to a white man's God who has blessed the new experiment in the "bleak wilderness" where no "man" had set foot. My people have grown weary of a celebration that can speak over and over again of a great tradition and a great nation "born under God" for the good of all mankind; which can turn men's hearts and minds over years of building a Great American dream without turning their hearts and minds to the blood and death upon which that dream is built.

. . . We remember very well that Masasoit helped to save those first white men by teaching them to survive in the wilderness they feared so much. But, we remember that he could not teach them that their "red brothers" were more than animals. We remember that in two generations, Masasoit's own people fought back at these white men who had no regard for our humanity or civilization. We remember the Mohigans to the North of here. We remember that the campaign of genocide was so complete and so careful that there is not a single Mohigan left to take part in this "great American Dream."

. . . There is a voice crying in the wilderness! Not the wilderness you tamed, and civilized, but a wilderness you created! Your genocide was not complete in America and even though you have isolated me as far from your life as you physically can, I have watched you in the ghetto, I have watched you in California, I have watched you in Latin America, I have watched you in Vietnam. Yes, the Indian people are watching, but luckily, we watch from a distance – a forced distance that has helped us to remain a people, part of America, yet, so separated that we still possess much of our own culture. But not so separated that we feel no kinship with those people who are brothers in our oppresion.

There is a voice crying in the wilderness, but it is no longer crying for pity: for blankets, or land, or a poverty existence from the charity of the Bureau of Indian Affairs. No, it's a war cry – a war cry that American has heard many times before in its history. It's the war cry of a people who will not become "white-washed" so that they are acceptable in your sight. It's the war cry of a people who seek their humanity – the right to be human beings – and who must have that humanity as whole persons – whole persons who are Indian. It is a war cry that is growing stronger as my people realize that the meaning that has gone from our lives won't come back to us as whites. That the alcoholism, the suicide rates won't be cured by the soothing medicine of self-pity and acceptance as whites in a white world.

So, listen well. The Blacks have tried to teach us much in the last few years. I am not sure some of us have learned much in these years, but the test is coming. The Indian people are gathering to test our learning and, along with our brothers in oppression we are prepared to give refresher courses in human rights to those who have not learned well. I hope you have learned – I hope you have learned that people cannot ask politely for their own human rights anymore. I hope you have learned that people who are different still hold the rights of whole personhood. I hope you have learned that whole persons are not necessarily white persons!

I hope you have learned that the great blot of history on my people is worse today than it was yesterday. That yesterday, my people were a proud people – a people who could share what we were or fight for what we were. That in those days when you considered us far worse off in all our barbaric heathenism, that we were a whole people, proud and free! That yesterday, there might have been much we could have learned, but there might have been much that we could have taught you about life.

. . . You almost did destroy us, if not through attempted genocide, then through the attempted emasculation of the very Indianness which makes us whole. . . . The process of emasculation is very real today as our ceremonies become "circus acts" and our people "freaks". My people often "prostitute" themselves for charity and "handouts" to relieve them from the abject poverty you subject them to. But we are the People – we are the Cheyenne, the Kiowa, the Sioux, the Iroquois, the Yakima, the Klamath, the Navajo, the Pueblo, the Chickasaw and the Seminole – we are Indian. It is in our Indianness that we must still find the meaning that gives us the courage to fight for our rights as human beings, the meaning that gives us the courage to raise our war cry against the establishment that seeks to destroy us as a whole people! Whether that war cry leads to another Watts, another Detroit, or another Vietnam, or whether that war cry leads to understanding and acceptance, and responsibility, is up to white America.

"They've shot twenty-nine of our braves, polluted all the rivers, killed most of the game, and raped the chief's sister. Now he wants us to drop over next Thursday for turkey dinner with all the fixin's."

''We have followed the oldest ways of our people in giving our thanksgiving and greetings''

(Thanksgiving among the Iroquois is a personal and frequent event. A typical address of thanksgiving, given by a man on his daily morning thanksgiving walk, or by a leader opening up a social dance or meeting, might be translated something like this.)

"Listen, Great Spirit, the Creator of All Things, to the words of your People as the smoke rises from our offering, to the place of your dwelling. We have come to celebrate anew the sacred rites you have given. Look toward us with your sacred teachings. Give us wisdom so as we will have foresight in life.

"Brothers, and sisters. Make your ears good for me for a short time. When we meet together, we should first give greetings to each other. So now we put our minds together as one, and give our greetings and thanksgivings to each other.

"And as we look about more, we do not see anyone who is too sick, and we seem to be in good health, and it seems as if we all have peace in our mind, and these are things we should be grateful for.

"Our Creator instructed us when he first placed us on this earth that this earth will be your mother. And it is true that she is a mother to us, giving us all that is necessary for a continuing life. She gives us the food we ate this very day. She has been faithful to her instructions for many thousands of years. So, brothers and sisters, let us put our minds together as one, and direct our words of thanksgiving to our Mother, the earth.

"Our Creator gave us another instruction. He said, 'I place the water on that land, your mother earth. Some are small ponds, some lakes, rivers, oceans.' Even today they are still cooperating with each other. They are living, they have a voice and a spirit. We are related to that water. Our food is prepared with that water. We use it to purify our bodies. When we are dry, that water quenches our thirst. That water has been fulfilling its duties still today. So, let us put our minds together as one and let us direct our words of thanksgiving to the waters.

"Our Creator made all kinds of trees and shrubs and our older people tell us that these things are our brothers. In the wintertime when the cold winds come from the north, there is a danger that our children might freeze. But the trees make a fuel, and a shelter so we can be warm. They give fruits, and when we are hot, they shade us. We put our minds together as one and give our thanksgiving to the trees and shrubs.

"We give our thanks also to the lives of the medicine plants of this earth. We thank them, and the Creator, for giving strength to the medicine life to have the power to take away our sickness and to bring us good health. We give thanks too for the Three Sisters, the corn, the beans, the squash. They are the main supporters of our lives, and we are thankful for the abundant harvest which has just been gathered in.

"Then the Creator gave us the fire. It is the fire that provides heat, and in the darkness it provides light. It makes the smoke to carry our messages to the Other World. We are related to the fire, for when we put our hands to our heart, we feel a warmth there too. And so we give our thanks to the fire, with our minds together as one.

"And the Creator gave us more. He gave the four winds who work to keep the air fresh. We are glad that they still work on our behalf. And we give our thanks to the Grandfathers, the Thunder People, who bring the rains which cause our plants to grow. They work for us to clear away evil things.

"And we give thanks to our eldest brother, the sun. He continues to regulate the seasons, and watches over the comfort of our people. He gives a light so that we will not bump into one another, causing bloodshed and war. He provides warmth so that the plants will grow, and for our own comfort. He does that each day, and so we put our minds together as one and give our greetings and thanksgiving.

"Our Creator said another thing. A sun was made for the night-time, and we call that sun, Grandmother. She is the grand woman of all female of animals, peoples, insects, plants. She determines the way women will go about on this land. She causes the great Salt Waters to rise and fall. She determines when children will be born. She has always faithfully fulfilled the instructions of the Creator, so we give her our greetings and thanksgivings, with our minds directed to her as one.

"Our Creator fixed all these things. Everything has its instructions. The Creator said, 'I'm all finished now. It is up to you people. I give you all brains and instructions.' We notice that the sun, the moon, the trees, the waters, the earth, all things, seemingly obey their instructions. We who are the human beings seem to be the ones who forget. But we give our thanksgiving to the Creator of All Things. So, let us put our minds together as one, and address our greetings and thanksgivings to our Creator.

"There may be things which have been forgotten and left out, or ways in which we are helped which we do not see or understand. And to all these things, we also send our greetings and thanksgivings. There may be things, too, that each of us separately have, for which we are grateful, and so I leave it to each of you to fix that up between yourself and those things in your own way.

"So, brothers and sisters, we have followed the oldest ways of our people in giving our thanksgiving and greetings. We are told that if we always continue in this way, there will be a place on Mother Earth for generations whose faces are still coming toward us.

"These are all my words for now."

resources

ABOUT SPECIFIC NATIONS

Abbot: *Paha Sapa (The Black Hills).* Appalachian Press, 1970. $2.25 (a novel)
Balicki: *Netsilik Eskimos.* Natural History Press, $3.95.
Basso: *Ciebcue Apache.* Holt, Rinehart & Winston. $2.35
Brown: *Pomo Indians of California and Their Neighbors.* Naturegraph $2.50.
Castaneda: *Teachings of Don Juan: A Yaqui Way of Knowledge.* Ballentine, 95 cents.

Castaneda: *A Separate Reality: Further Conversations with Don Juan.* Simon & Schuster. $2.95 paper, $6.95 hardcvr.
Chance: *Eskimo of North Alaska.* Holt, Rinehart & Winston. $2.50. 1966.
Clutesi: *Potlatch.* Gray. $5.95 hardcover only.
Debo: *The Rise and Fall of the Choctaw Republic.* Univ. of Oklahoma Press. $7.95 hardcover only.
Dennis: *Hopi Child.* Dover 1940/67. $1.95.
Driver: *Americas on the Eve of Discovery.* Spectrum $1.95.
Drucker: *Indians of the Northwest Coast.* Natural History. $1.95.
Fenton: *Parker on the Iroquois.* Syracuse University Press. 1911/1968. $8.95.
Forbes: *Apache, Navaho & Spaniard.* Univ. of Oklahoma Press $7.95 hardcover only.
Forbes: *Native Americans of California & Nevada.* Naturegraph. $3.95.
Freuchen: *Book of the Eskimos.* Fawcett. 95 cents.

Garfield & Forest: *The Wolf and The Raven – Totem Poles of The Southeast Alaska.* Univ. of Washington 1948 $3.75.
Garfield & Wingert: *The Tsimshian Indians and Their Arts.* Univ. of Washington 1951. $2.95.
Gibson: *The Chickasaws.* Univ. of Oklahoma Press. 1971. $8.95 hardcover only.
Graymount: *The Iroquois in the American Revolution.* Univ. of Syracuse Press. 1972. $11.50 hardcover only.
Gunther: *Ethnobotany of Western Washington.* Univ. of Washington, 1945. $2.50.

–– *Everyday Lakota.* (A language dictionary) $3.35.
Hickerson: *Chippewa and Their Neighbors: Study in Ethnohistory.* Holt, Rinehart & Winston. $3.00

Hoebel: *The Cheyennes.* Holt, Rinehart & Winston. 1960/66 $2.35.
Holm: *Northwest Coast Indian Art: An Analysis of Form.* Univ. of Washington 1970. $4.95.
Haeberlin & Gunther: *Indians of Puget Sound.* 1931/61. Univ. of Washington $1.50.
Imthum: *Among the Indians of Guiana.* Dover $3.50.
Kinietz: *Indians of the Western Great Lakes 1615-1760.* Univ. of Michigan $2.95.
Kroeber & Heizer: *Almost Ancestors: First Californians.* Ballentine $3.95.

LaFlesche: *The Middle Five.* Univ. of Wisconsin 1963 $2.50.
Landes: *Prairie Potawatomi: Tradition and Ritual in the 20th Century.* Univ. of Wisconsin Press 1971. $12.50 hardcover.
Lange: *Cochiti.* Southern Illinois University. 1959/68. $4.95.
Lowie: *The Crow Indians.* Holt, Rinehart & Winston 1953/56 $7.50.
Lowie: *Indians of the Plains.* Doubleday/Natural History. 1954/63. $1.95.
McFeat: *Indians of the North Pacific Coast.* Univ. of Wash. $2.95.

Quimby: *Indian Life in the Upper Great Lakes.* Univ. of Chicago Press. $2.45.
Radin: *The Winnebago Tribe.* Univ. of Nebraska. 1923/70. $3.50.
Ritzenhaler: *The Woodland Indians.* Doubleday/Natural History. 1970. $1.95.
Shakespeare: *The Sky People.* (Arapahoe) Vantage. 1971 $3.95.

Speck: *The Iroquois.* Cranbrook Institute 1945/60 $1.00
Speck: *Penobscot Man.* Octagon 1940/70. $11.50 hardcover.
Tooker: *Iroquois Ceremonial of Midwinter.* Syracuse Univ. 1970 $7.50.
Trigger: *Hurons: Farmers of the North.* Holt, Rinehart & Winston. 1969. $3.25.
Von Hagen: *The Aztec: Man and Tribe.* Mentor. 95 cents.
Von Hagen: *Realm of the Incas.* Mentor $1.25.

Wallace: *The White Roots of Peace.* Friedman $5.00 hardcvr.
Waters: *Masked Gods: Navaho & Pueblo Ceremonialism.* Ballentine. 1965/71. $1.65.
Watkins: *Choctaw Definer.* Southeastern Indian Antiquities Survey 1892/1972. $1.90.
Wolf: *Sons of the Shaking Earth.* Univ. of Chicago $1.95.
Wyman & Bailey: *Navaho Indian Ethnoentomology.* Univ. of New Mexico Press. $3.00.

Drama, Fiction, Photographs, Poetry, Legends

Bird: *The Path to Snow Mountain.* Farrar, Straus & Giroux. $3.75. hardcover (children's stories).
Blue Cloud Abbey: *[selection of poems and pictures, untitled]* 25 cents, 1972.
Cronyn: *American Indian Poetry: An Anthology of Songs and Chants.* Ballentine 1972 $1.65.
Fall: *The Ordeal of Running Standing.* Bantam. 1970. 95 cents.
Folsom: *America's Ancient Treasures: Guide to Archeological Sites and Museums.* Rand McNally. $2.95.

Hill: *Glooscap and His Magic: Legends of the Wabnaki Indian.* McClelland & Stewart, 1963/70. $5.50 hardcover only.
Holm: *Crooked Beak of Heaven: Mask and Other Ceremonial Art of the Northwest Coast.* Univ. of Washington Press. $4.95.
Kopit: *Indians.* Bantam $1.25.

Marcossie: *Harpoon of the Hunter.* McGill-Queen's Press. 1970. $4.95 hardcover only.
McLuhan: *Touch The Earth: A Self-Portrait.* Outerbridge & Dienstfrey. $6.95 hardcover only.
Richter: *Light in the Forest.* Bantam 1953 60 cents.
Stevens: *Sacred Legends of the Sandy Lake Cree.* McClelland & Stewart, 1971. $6.95 hardcover only.
Tvedten: *An American Indian Anthology.* Blue Cloud Quarterly, 1971. $2.00.

––– *Nimrod (magazine).* Special Indian art, poetry, literature issue. $1.50.
Fast: *The Lost Frontier.* Signet. 1941/71. 75 cents.
cross out red white and black in the situation today.

––– *Art in America Magazine: Special Indian Art Issue.* $3.00

Fifty Books on Native Peoples: A Basic Library

(The entire list has a value of slightly over $100. It is available complete from this newspaper for $85 postpaid. We reserve the right to make occasional substitutions if necessary.)

Alexander: *The World'sRim.* Nebraska 1953/ $1.95.
American Friends Service Committee: *Uncommon Controversy* Univ. of Washington Press, 1970. $2.50.
Armstrong & Turner: *I Have Spoken: History Through Voices of Indians.* Swallow $2.95.
Astrov: *American Indian Prose & Poetry.* Capricorn 1946/62. $2.45.
Borland: *When the Legends Die.* Bantam 1963/69 $.75.
Brandon: *American Heritage Book of Indians.* Dell 1964 $.75
Brandon: *The Magic World.* Morrow 1971. $2.50.
Brown: *Bury My Heart at Wounded Knee.* Bantam 1971 $1.95.
Brown: *The Sacred Pipe: Seven Rites of the Oglala Sioux.* Penguin. 1953/71 $1.45.
Cahn: *Our Brothers' Keeper.* World 1969 $3.95.
Collier: *On the Gleaming Way.* Swallow 1949/62. $2.25.
Council on Interracial Books: *Chronicles of American Indian Protest.* Fawcett $1.25.
Deloria: *Custer Died for your Sins.* Avon 1969 $1.25.
Deloria: *We Talk, You Listen.* Dell. $2.45.
Feldman: *The Story Telling Stone.* Dell. 75 cents.
Forbes: *The Indian in America's Past.* Spectrum 1964 $1.95.
Josephy: *The Indian Heritage of America.* Bantam 1968/69 $1.65.
Jacobs et al: *To Serve The Devil: America's Racial History. Vol. 1.* Random 1971 $2.45.

Jacobs: *Dispossessing the American Indian.* Scribners 1972 $3.95.
Josephy: *The Nez Perce Indians and the Opening of the Pacific Northwest.* Yale. $5.95.
Josephy: *Red Power: American Indians' Fight for Freedom.* McGraw Hill 1972 $2.95.
Kluckhohn & Leighton: *The Navajo.* Natural History 1946/62 $2.50.
Kroeber: *Ishi in Two Worlds.* Univ. of California Press. 1961/67. $2.25.
LaFarge: *Laughing Boy.* Houghton Mifflin 1929/ $2.45.
Levine & Lurie: *American Indians Today.* Penguin 1965/70. $1.95.
Locke: *The American Indian.* Mankind 1970. $1.75.
Momaday: *House Made of Dawn.* Spectrum 1966/69. 95 cts.
Mowat: *People of the Deer.* McClelland & Stewart. $1.25.
Neihardt: *Black Elk Speaks.* Univ. of Nebraska Press. 1932/62 $1.50.
Ortiz: *The Tewa World: Space, Time, Being & Becoming In a Pueblo Society.* Univ. of Chicago. $2.45.
Schusky: *The Right to be Indian.* Indian Historian Press. 1965 $2.00.
Steiner: *The New Indians.* Delta 1968 $2.75.
Van Every: *Disinherited.* Avon. 1966/70. $1.25.
Washburn: *The Indian and the Whiteman.* Anchor. 1964 $2.95
Waters: *Book of the Hopi.* Ballentine 1963/69 $1.25.
Waters: *Man Who Killed the Deer.* Swallow 1942/70 $2.50.
Wax: *Indian Americans: Unity & Diversity.* Prentice-Hall 1971. $2.95.
––– *Indian Arts.* Western Publ. $1.25.
Weltfish: *The Lost Universe.* (Pawnee. Ballentine 1965/71. $1.65.

Momaday: *The Way to Rainy Mountain.* Ballentine 1969/70 $1.25
Wallace: *Indians of Pennsylvania.* Pa. Hist. & Mus. Comm. 1961 $1.50.
Corle: *Fig Tree John.* Liveright 1934/71 $2.45.
ROthenberg: *Shaking the Pumpkin: Traditional Poetry of Indian North America.* Doubleday 1972 $3.95.
Cardinal: *Unjust Society.* Hurtig. 1969 $2.75.
Meyer: *Native Americans: The New Indian Resistance. 1971.* 1.25.
Pelletier, Poole, et al: *For Every North American Indian Who Begins to Disappear, I Begin to Disappear Also.* Neewin 1971 $3.75.
–– , *The Iroquois Constitution: The Great Law of Peace.* White Roots of Peace. $1.00
Steiner & Hill: *The Way: An Anthology of American Indian Literature.* Vintage. $1.95.
Deloria: *Of The Utmost Good Faith.* Bantam 1971 $1.95.
Wallace: *Death and Rebirth of the Seneca.* Random $2.45.

(Readers are invited to submit their own ideas of basic books which they feel should be included on this list – or books which should be taken off the list. All books listed here are available individually, as well as in the basic packet of fifty.)

The Situation Today

Bibeau, Gawboy & Lyons: *Everything You Ever Wanted to Ask About Indians But Were Afraid to Find Out.* North Star Press, 1971, $1.25.
Bodard: *Green Hell: The Massacre of the Brazillian Indians.* Outerbridge & Dienstfrey. $10.00 hardcover only 1971.
Bryde: *The Sioux Indian Student: A Study of Scholastic Failure and Personality Conflict.* Holy Rosary Mission 1966. $2.00
Daniels & Christiansen: *Many Laws.* Metis Association of Alberta/Canindis Foundation. $1.00 handling. (Available only to Indians under terms of funding arrangement.)
Havinghurst: *The Education of Indian Children & Youth.* Univ. of Minnesota. 1970. $1.00 plus 25 cents handling.
Henry: *Textbooks and the American Indian.* Indian Historian Press. $4.25.
Hirschfelder: *American Indian Authors.* Association on American Indian Affairs. 1970 $1.00.

Indian Eskimo Assn: *Native Rights in Canada. (Second Ed.)* 1972. $7.95.
International Work Group (IWGIA): *Declaration of Barbados.* 1971. 25 cents.
Morgan: *Dams and Other Disasters: A Century of the Army Corps of Engineers.* Porter Sargent 1971. $7.50 hardcvr.
Nash: *Machine Age Maya.* Univ. of Chicago Press. $1.95
Osborne: *Who is Chairman of this Meeting: A Collection of Essays.* Neewin Publishers, 1972. $2.50.
Pittock: *Aboriginal Land Rights.* International Work Group (IWGIA) 25 cents. 1971.
Walsh: *Indians in Transition.* McClelland & Steward $4.75 1972.
Washburn: *Red Man's Land, White Man's Law.* Scribners, 1972. $7.95 hardcover only.

Waubageshig: *The Only Good Indian.* New Press. 1970. $3.50
Wax: *Indian Americans.* Prentice-Hall $1.95 1972.
––, *Red Buffalo: A Radical Journal of American Studies.* Summer, 1971, issue. $1.00.
Wise: *The Red Man in the New World Drama: A Politico-Legal Study with a Pagaentry of American Indian History.* 1931/71 $8.95 hardcover.

THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

UNCLASSIFIED LIST

McClintock: *The Old North Trail: Life, Legends and Religion of the Blackfeet Indians.* Univ. of Nebr. 1968 $2.95.
Grinnell: *Blackfoot Lodge Tales: The Story of a Prairie People.* Univ. of Nebraska Press 1962 $2.25.
Stands in Timber: *Cheyenne Memories.* Univ. of Nebr. $2.25
Cohen: *Handbook of American Indian Law.* University of New Mexico Press. The Unexpurgated Edition. Regularly $25. Through this paper: $20.

Laubin: *The Indian Tipi.* Ballentine $1.65.
Vanderwerth: *Indian Oratory.* Ballentine $1.65.
Bailey: *Ghost Dance Messiah.* Westernlore 1970 $6.95 hdcvr.
Shearer: *Lord of the Dawn: Quetzalcoatl.* Naturegraph $3.95.
––, *The Mojave of the Colorado: Pages of History.* Naturegraph 1960. 50 cents.
Clear Creek: *Black Mesa: Cultures in Collision.* A special issue from The Environmental Viewpoint. 75 cents.
Native American Free University: *Indian Draft Resistance.* $2. plus 25 cents handling.
Allen: *Pomo Basketmaking.* Naturegraph 1972. $2.00
Kimball & Anderson: *Art of American Indian Cooking.* Avon. 95 cents.
Appleton: *American Indian Design & Decoration.* Dover. $4
Sun Bear: *Buffalo Hearts.* Naturegraph. $3.00.
Sun Bear: *At Home in the Wilderness.* Naturegraph. $3.00
Boas: *Primitive Art.* Dover. $3.00
Brown: *Spiritual Legacy of the American Indian.* Pendle Hill 70 cent.
Burnette: *The Tortured Americans.* Prentice-Hall $7.95.
Capps: *A Woman of the People.* Fawcett. 1966 95 cents
Catlin: *O-Kee-Pa.: A Religious Ceremony and Other Customs of the Mandans.* 1806/1967. Yale. $5 from this paper (regularly $12.50)
Clutesi: *Son of Raven, Son of Deer: Fables of the Tse-Shaht People.* Gray 1967. $4.75. Hardcover only.

Powell: *Sweet Medicine.* $25 regular. $20 special. Two volumes, boxed. Univ. of Oklahoma Press.
Curtis: *The Indians Book.* Dover. $4.00.
–––: *North American Indian Design Coloring Book.* Dover. $1.25.
Coffin: *Indian Tales of North America.: An Anthology for the Adult Reader.* Univ. of Texas Press 1961. $4.00
Driver: *Indians of the North America.* Univ. of Chicago Press $6.85.
Enciso: *Design Motifs of Ancient Mexico.* Dover. $2.50.
Evans *To Die Game: The Story of the Lowry Band, Indian Guerillas of Reconstruction.* Louisiana State University Press. $8.95.
Fey & McNickle: *Indians and Other Americans: Two Ways of Life Meet.* Perennial Library $1.25.
Hayden: *The Love of Possession is a Disease With Them.* Holt, Rinehart & Winston. $1.95.
Kelemen: *Medieval American Art: Masterpieces of the New World Before Columbus.* Dover. Two volumes, each $4.50.
McGinnis: *After the Death of an Elder Klallam.* Baleen Press. $2.40
Parsons: *American Indian Life.* Univ. of Nebraska 1922 $2.95
South Dakota Review: *American Indian II.* $3.50.
Nequatewa: *Truth of a Hopi.* Museum of Northern Arizona. 1936/67. $2.00
Mera: *Pueblo Designs.* Dover $2.50.
Owen: *Journey for Joedel.* Avon. $.95.
Reid & de Menil: *Out of the Silence.* Outerbridge & Dienstfry $7.95 hardcover only.
Sides: *Decorative Art of the Southwestern Indians.* Dover $1.50.
Sluman: *Poundmaker.* Ryerson. $6.96 hardcover.
Stump: *There is My People Sleeping.* Gray $9.50.
Terrell: *American Indian Almanac.* World 1972. $15.00.
Tetso: *Trapping is my life.* Peter Martin $4.95.
Tomkins: *Indian Sign Language.* Dover $1.25.

Udall: *Me and Mine: The Life Story of Helen Sekaquaptewa.* Univ. of Arizona Press $3.95.
Vlahos: *New World Beginnings: Indian Culture in the Americas* Fawcett. 95 cents.
Vogel: *The Indian in American History.* Integrated Education Associates. 50 cents.
Wauchope: *The Indian Background of Latin American History The Maya, Aztec, Inca and Their Predecessors.* Knopf $2.95.
Witthoft: *American Indian as Hunter.* Pa. Mus. & Hist. Comm. 50 cents.
Hungry Wolf: *Good Medicine: Traditional Dress Issue.* $2.50
Hungry Wolf: *Good Medicine: Life in Harmony with Nature. $1.50.*
Morgan: *Houses and House-Life of the American Aborigines.* Univ. of Chicago Press. 1881/1965. $2.95.

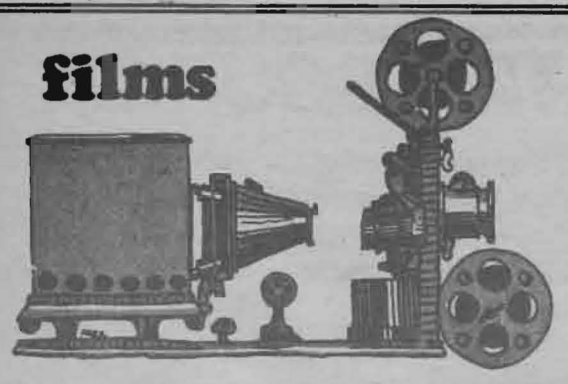
(Paperbacks about Indian culture in general are also available, and a listing of them will be printed in the next issue, as it was in the last issue. All books listed here are available from this newspaper postpaid.)

(Comments from readers about the list are welcomed. Let us know of books here that are misleading or derogatory so we can re-review them. If you know of publications that should be added to the list, or reprinted, let us know their names and publishers.

(Schools, libraries, and individuals are invited to use this service to build up a good collection – and to help keep the newspaper alive.)

ORDERING BOOKS? Don't forget the Indians in prison. Send along an extra dollar or two, and we'll match it with an equal amount to send a book to an Indian Culture group in a penal institution. Remember your brothers & sisters.

films



FILMS ARE NOW AVAILABLE FOR USE FOR INDIAN GROUPS, FUNDRAISING

White Roots of Peace has some recommended films for use by Indian groups, and those who support their cause. We are not in the commercial film business – but we do want to make films as widely available as possible. And on the other hand, we do have to pay for the prints of the film. The prices listed are estimated commercial rates – we will work on the usual donation basis, and ask that everyone do the best they can so that we can purchase still more prints and continue in our work. Write White Roots of Peace, Mohawk Nation via Rooseveltown, N.Y. 13683 or phone (518) 358-4697.

God Help the Man Who Would Part With His Land
50 minutes, black and white, rental $20.00. The 1970 occupation of Loon and Stanley Island at Akwesasne.

Pikangikum
10 minutes. black and white, rental $5.00. Sketches and voices in a changing isolated northern Ojibwa community.

Ballad of Crowfoot
10 minutes, black and white, rental $5.00. Willie Dunn's award winning film of historical stills and his ballad of the life of a Blackfoot chief and the People.

You Are On Indian Land
40 minutes, black and white, rental $20.00. The international bridge blockade at Akwesasne in 1968 over the right of free passage (Jay Treaty). A classic of non-violent confrontation.

These Are My People
about 15 minutes, black and white, rental $10. Good for classroom use to explain about the Iroquois Confederacy. Interviews with people at Akwesasne.

Indian Relocation: Elliot Lake
30 minutes, black and white. Rental $15.00.. An attempt by the Canadian government to "train" Northern Indian families for the good life in a white community.

As Long as the Rivers Run
60 minutes, color. Usual rental $65. The determination of the native peoples of the Pacific Northwest to maintain their fishing rights and way of life, despite treaty-breaking legislation that forbids net salmon fishing in Washington State rivers. The Indians of Frank's Landing demonstrate the hypocrisy of state "conservationists" who invade reservation land and destroy the fishing nets of poor people, while tons of salmon are taken off shore by commercial fishermen using huge purse seines. Produced by Survival of American Indian Assn, 1971, & Carol Burns.

The Earth is Our Mother
29 minutes. Color. Usual rental $45. The struggle of the Pit River Indians of Northern California to save their land from the encroachment of public utility and land development corporations. Filmed by Robert Mendoza of the Creek Nation, the film captures the mood of militancy of Indian peoples, and the continuing struggle to maintain a tribal history and identity. 1971.

Little White Salmon Indian Settlement
30 minutes. Color. 1972. Produced by Harry Dawson for the Little White Salmon Indian Settlement & Treaty Indians of the Columbia, to express Indian sentiments regarding fishing rights. Suggested rental: $30.

Blood of the Condor
85 minutes. b/w. Quechua and Spanish with English subtitles. Directed by Jorge Sanjines. The Bolivian Indians, and their exploitation by foreign as well as indigenous minorities, is the subject. See review in Early Fall issue. This film is NOT available from White Roots of Peace – contact Tricontinental Film Center at 244 W 27th St., New York, N.Y. 10001 or at Box 4430, Berkeley, Calif.

AMERICAN INDIAN TOBACCO FIRM NOW OPERATED UNDER MOHAWK AUSPICES

Through the generosity of Tall Red Oak of the American Indian Tobacco and Enterprises of Meriden, Conn. that business has been transferred to the Mohawk Nation to be operated under the auspices of White Roots of Peace.

By mail, pipe-smokers can obtain six different blends. One, Chippewa Straight, contains no tobacco at all, and is Kinni-kinnick. Others are blends of tobaccos and various herbs and barks and leaves. The blends are all of domestic tobaccos, and no sacred tobacco is ever used or sold.

Since profits are used to help various projects, such as the Indian Way School on the reservation, people who smoke pipes might want to consider ordering a sample of several blends. The blends also make good gifts, and can be sent with a gift card. One very easy way to help is simply to clip this article out and give it to a local tobacco shop – suggest they enquire for prices, or order a wholesale sampler for $25 prepaid. It contains 36 pouches, six of each of the six blends.

Purchasers may send for any number of sealed plastic pouches for freshness for $3.15 postpaid for three. After you have selected the blend you prefer, quarter-pound and half-pound pouches are also available.

Write: Kinni-Kinnick, Mohawk Nation at Akwesasne, via Rooseveltown, N.Y. 13683

TAPES

Notes has a series of tapes available for school use, discussion groups, tape libraries. Prices below are for reel-to-reel (at 3 3/4 ips) or cassette.

Soundings from Akwesasne *$7.00*
a 30-minute radio documentary on the history of the Longhouse and the reclaiming of Stanley and Loon Islands in the summer of 1970.

Maniwaki Indian Boy *$7.00*
a CBC-TV crew retraces the steps of a civil liberties investigator when a young Algonkin is shot by a constable at Maniwaki, Quebec, while he was allegedly stealing a lightbulb. Now includes a summary of the findings of a public inquiry handed down six months later. 30 minutes

Three Messages by Ray Fadden *$7.00*
Mr. Fadden is the owner of the Six Nations Museum, and he tells how Europeans have adopted many things from Indians. He also reads from history belts of the Iroquois Confederacy. 30 minutes.

I AM A MOHAWK *$5.00*
Ernest Benedict, director of the North American Indian Travelling College, spoke at two teach-ins following the Bridge Blockade at Akwesasne in December, 1968. Here is how he looks at the Jay Treaty giving a free border to North American Indians, and at Canadian law. 15 minutes

North American Indian Travelling College *$4.00*
The National Film Board of Canada produced a film around the hopes and aspirations of the founder of the College. In the sound track, Ernest Benedict tells how the college will fashion itself around the needs of the people it visits, according to how the people themselves spell out those needs. 20 minutes.

(the above two tapes are also available on the same tape $7.00)

Concerns of the James Bay Cree *$10.00*
The Cree people on the eastern shore of James Bay have continued to live in the ways of their fathers until 1972. Last year the Province of Quebec proposed to put the Cree lands under water for the sake of producing hydro-electric power. The Cree leaders talk of their spiritual relationship with the land, the animals, and their ideas of prosperity and security; Quebec spokesmen talk of their need for industrial expansion. 60 min.

(All prices will be reduced by $2.00 if you send us a blank tape with your order. Also, higher speeds available on request.)

LP ALBUMS, TAPES AND CASSETTES

NEW THIS MONTH: Pueblo Songs of the Southwest on LP album, 8-track, and cassette. Includes Hopi Butterfly Dance, Jemez Buffalo Dance, San Juan Basket Dance, Zuni Rainbow Dance. Laguna Eagle Dance. $5 for the album, $6 for the tapes.

IROQUOIS SOCIAL DANCES: Three Volumes I, II, III. $5.00 each. Irocrafts Albums.

PONCA PEYOTE SONGS: Volume One, Two, and new this month, volume Three. For Native American Church members and others respecting this religious music. $5 in LP, $6 for 8-track and cassette.

CUSTER DIED FOR YOUR SINS: an LP stereo-album by Floyd Westerman, setting Vine Deloria's book of the same title into highly listenable music. $5.

NAVAJO GIFT SONGS AND ROUND DANCE – an Indian House LP recorded at Klegetoh. $5 LP, $6 for cassette, 8-track

WILLIE DUNN – a new album, produced by White Roots of Peace. Includes Ballad of Crowfoot, Louis Riel, Crazy Horse, and other Willie Dunn songs, plus traditional Cree music by Jerry Saddleback.

OTHER ALBUMS AVAILABLE: *$5 each.*
Songs of the Muskogee Creek, volumes one and two
Round Dance Songs of Taos Pueblo, volumes one and two
Comanche Peyote Songs, volume one and two
Navajo Round Dance
Navajo Sway Songs
Taos Round Dance, volumes one and two
Navajo Skip Dance and Two-Step Songs
Sounds of Indian America: Plains and Southwest
Kiowa Church Songs, volume one.
Kiowa 49 War Expedition Songs
Ditch-Cleaning and Picnic Songs of Picuris Pueblo

CASSETTES AND 8-TRACK AVAILABLE: *$6.00 each*
Kiowa Church Songs volume one
Ponca Peyote Songs volume one and two
Navajo Gift Songs and Round Dance
Kiowa 49 War Expedition Songs
Ditch Cleaning and Picnic Songs of Picuris Pueblo

POSTERS: A number of posters are now in stock, and old ones are being reprinted regularly. They are similar to the centerfold of each issue, but on heavy colored paper at $1 for 3, post paid. Your choice or ours. Now available: Grandma Hunter (below), Three Horsemen, Chief Joseph, Zuni Governor, From Longhouse to Kiva.

HISTORY

Armstrong & Turner: *I Have Spoken: History Thru Voices of Indians.* Swallow. $2.95.
Brown: *Bury My Heart at Wounded Knee.* Bantam 1971/72 $1.95.
Colden: *History of the Five Indian Nations.* Cornell Univ. Press. 1727/1969. $1.95.
Collier: *Indians of the Americas.* Mentor. 1947/64. 95 cents.
Driver: *The Americas on the Eve of Discovery.* Prentice-Hall. $1.95.
Fast: *The Last Frontier.* Signet. 1941/71. 75 cents.
Hagan: *American Indians.* Univ. of Chicago Press. 1961. $1.95.
Jackson: *Century of Dishonor.* Harper & Row 1884/1965. $3.75.
Josephy: *Patriot Chiefs: Chronicles of American Indian Resistance.* Viking. $1.95.
Kappler: *Indian Treaties 1778-1883.* Interland. 1904/1972. $67.50. (Indian organizations and individuals may apply for special price if necessary.)
Leacock & Lurie: *North American Indians in Historical Perspective.* Random House. $14.00 hardcover only.
Marriott & Rachlin: *American Epic.* Mentor 1970 95 cents
Mooney: *Ghost Dance Religion and the Sioux Outbreak of 1890.* Univ. of Chicago Press $2.95.
Tatum: *Our Red Brothers.* Univ. of Nebraska 1899/1970. $1.95.
Van Every: *Disinherited.* Avon. 1966/70. $1.25.

Biographies

Ball: *In the Days of Victorio: Recollections of a Warm Springs Apache.* Univ. of Arizona Press 1970. $6.50 hardcover.
Barrett & Turner: *Geronimo: His Own Story.* Ballentine 1970 $1.25.
Beal: *I Will Fight No More Forever.* Ballentine $1.65.
Bird: *Tell Them They Lie: The Sequoyah Myth.* Westernlore. $7.95 hardcover.
Brown: *Great Upon the Mountain (Crazy Horse).* Naturegraph 1971 $2.25.
Brant: *Jim Whitewolf: The Life of A Kiowa Apache.* Dover $1.75.
Dyk: *Son of Old Man Hat.* Univ. of Nebraska 1938/67. $2.25.
Eastman: *Indian Boyhood.* Dover. 1902/71. $2.00.
Howard: *Saga of Chief Joseph.* Caxton Press 1941/71. $6.95.
Howard & McGrath: *War Chief Joseph.* Univ. of Nebraska 1941/69. $2.65.

Jackson: *Black Hawk.* Univ. of Illinois. 1955/65. $1.75.
Lame Deer: *Lame Deer, Seeker of Visions: The Life of a Sioux Medicine Man.* Simon & Schuster. $7.95 hardcvr.
Landes: *Ojibwa Woman.* Norton, 1971. $2.25.

Linderman: *Plenty Coups.* Univ. of Nebraska 1930/62 $1.80.
Lurie: *Mountain Wolf Woman.* Univ. of Michigan Press. 1961/66. $1.75.
MacEwan: *Tatanga-Mani: Walking Buffalo of the Stonies.* Hurtig 1969. $7.95.
Metayer: *I, Nugliak.* Peter Martin, 1966. $5.95 hardcover.
Neihardt: *When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian.* Univ. of Nebraska $1.65.
Opler: *Apache Odyssey: A Journey Between Two Worlds.* Holt, Rinehart & Winston $5.00.
Radin: *The Autobiography of a Winnebago Indian.* Dover. 1920/63. $1.25.
Sandoz: *Crazy Horse.* Univ. of Nebraska 1942/67. $1.95.
Schultz: *My Life as an Indian.* Fawcett 1935 95 cents.

Simmons: *Sun Chief: Autobiography of a Hopi Indian.* Yale $3.75.
Stanley: *Louis Riel.* McGraw Hill/Ryerson. $4.00.
Stember: *Heroes of the American Indians.* Fleet Press, 1971. $5.00 hardcover only.

Medicine

Vogel: *American Indian Medicine.* Univ. of Oklahoma Press. $12.50 hardcover only.
Weiner: *Earth Medicine: Earth Food.* Macmillan 1972 $3.95.
Hutchens: *Indian Herbalogy of North America.* Homeopathy Press (published in India) $10.00.
Scully: *A Treasury of American Indian Herbs: Their Lore and Their Use for Food, Drugs, and Medicine.* Crown. $3.95.

Law

Cohen: *Handbook of American Indian Law.* (The unexpurgated 1939 edition.) $25 regularly, $20 from this newspaper. University of New Mexico Press, 1971.
Hagan: *Indian Police.* Yale $6.50 hardcover only.
Cumming & Mickenberg: *Native Rights in Canada (2nd edition)* Indian Eskimo Association of Canada. 1972. $7.95 paper.
Washburn: *Red Man's Land, White Man's Law.* Scribners. $8.95, hardcover only.

TWO BASIC IROQUOIS BOOKS: published by White Roots of Peace, illustrated by Kahonhes, to whom we express our gratitude for the cover illustration of NOTES. One is THE GREAT LAW which is a translation into English of the Iroquois Constitution – upon which the U.S. Constitution rests its foundation. The other is MIGRATION OF THE IROQUOIS, originally published by Six Nations Museum of Onchiota, New York, is being used in many classrooms, as it contains pictographic drawings of the text. The Great Law is $1, postpaid. The Migration of the Iroquois is 50 cents plus postage – or both books are $1.50 postpaid. Available from Akwesasne Notes, Mohawk Nation, via Rooseveltown, N.Y. 13683. Quantity prices to schools, book stores, etc.

Please forgive us – – – if the harassment we have been experiencing has caused us to make mistakes or delays in your requests for books and other resources. Please let us know what is not right with your order – and we will do our best to make it right immediately.

And please keep sending in your orders – and encourage your library and schools to do the same – it is our only source of funds to carry on our work and programs. Thanks a lot.

The Latest In The "Social Genocide" Field

Adoption Of Indian Children By White Families

Anne and Eileen are likeable sisters of nine and 11. They radiate friendliness with their warm smiles and, indeed, both get along well with peers and cooperate with their teachers. The girls are from Northern British Columbia, and required foster care when their mother had a serious illness. Although their mother has regained her health, she did not re-establish the home, and their present foster home, their third, cannot carry on. Contact Chris Reinhold, Catholic Family and Children's Service, Vancouver, British Columbia or phone 683-0281. There are other native children in care at the Vancouver Children's Aid Society, 1654 West Broadway, in Vancouver, B.C. That telephone is 732-7211.

Karl is a fine, sturdy 6½-year old whose black snapping eyes and dark skin reflect his Indian-Spanish heritage. He has a good sense of humor, and loves to tease and play jokes on people. At other times, he can be sombre and content with his own company. He is in his third foster home, where has had made good strides in development, but his foster parents feel unable to plan permanently for him. Contact: Chris Reinhold, Catholic Family and Children's Service, Vancouver, British Columbia or phone 683-0281.

Miss Betty Graham, child welfare for the Province of Ontario, announced recently that there are 1,000 Indian children "in our care and we're most anxious to get them homes." Indian families wishing to adopt Indian children can contact Miss Graham at the Department offices, Queen's Park, Toronto, Ontario, for information about how to proceed with local and/or American agencies.

Letters

(While often Indian adopting parents find there is hostility from agencies who would rather Indian children be placed with white parents "so they will have a better opportunity", many social agencies have workers to get Indian children into foster-home and adoption homes – often by placing the mothers under duress. Consider this letter:)

NOTES: I don't know what to do. I put my first baby boy on adoption in Salt Lake City, Utah, in 1969. I guess I was too young to know what was going to happen. The caseworker threaten me if I didn't give him up, I would have to pay all medical bills. It was a lot, because I hemorraghed after he was born.

Now I want him back. I always wanted him, but the white people kept pushing. I think he should be with me, his natural mother. I would do anything to get him back. If any of you have any suggestions please let me know. I sure will be glad to get some information about it. If they don't let me have him back, I'll search for him myself. Isn't it right for an Indian woman to get her natural born son back? There's gotta be something. Help me.

Sincerely,
A Los Angeles Navajo Mother

(What has been done, has been done, and NOTES does not want to cause any difficulty for those families who have already adopted Indian children. We are grateful that these children have good homes, and we will help those families to see that the children do not lose their Indian culture. What we ARE concerned about is that the priorities and procedures of agencies be changed so that no Indian children will be placed in white homes until it is certain that no Indian homes are available. We give our respect and best wishes to homes such as this one:)

NOTES: Four years ago, my husband and I adopted a full Indian baby. She was in a white foster home from birth. We did not take her because it was the "in" thing to do – one look at her could tell you that anyone would want her.

While I admit I cannot give her the full Indianness that would be desirable to you, as I am not an Indian, we do try to give her something good of both worlds.

Joyce Bazzini
New York

Ellen, 10, left, and Norah, 11, hope to find a permanent home together. They have been waiting a long time. They are both in grade five. They are accustomed to children of all ages. To enquire about adopting them, contact Helen Allen, Box 888, Station K, Toronto, Ontario.

(One of the myths of social agencies is that there are no suitable Indian homes available – that is why they must turn to white families. However, the letter below is typical of many which we have received.)

FRIENDS – My cousins are interested in adopting two Indian children.

They are reliable people have a good home, and a steady job for the father. They are of high moral character and do not drink to excess. These people have much love to give.

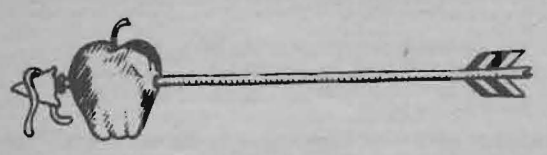
Letters of reference will be sent on request.

Hotena Roebuck
Fremont, California

(Native parents interested in adopting children should contact the adoption areas where they live, if they want the adoptions to be recognized in their state. Some tribes also are able to legalize adoptions. We would be glad to hear from any native families who do not get good service from the agencies, or who are told there are no available children. Every agency has access to clearinghouses of children from other agencies – in both Canada and the United States. The editors.)

Toronto, Ontario – A group known as the Native Big Brothers of Toronto have formed a program by which Indian men are providing companionship, guidance, and outings to fatherless Indian boys in the city who are deprived of the uncles and grandparents who would be on hand on their reservations.

MORE LETTERS



(TOSAN, a newsletter published by part of the Shawnee Nation, has given Russell Lazore its "Apple of the Month" Award.)

Brothers and Sisters:

We are saddened to hear of your troubles. Certainly no group that is such an inspiration and service as yours could deserve such trials. We find your AKWESASNE NOTES to be the best in the field, and the dedication of your entire staff tremendously inspiring. Surely the Great Spirit will help you find the way.

Darryl and Andrea Nicholas
Tobique Reserve (Maliseet)
Perth, New Brunswick

Dear Notes:

I sincerely hope that all necessary moral pressure will be exerted in behalf of Jerry Gambill whose invaluable contributions help to make the NOTES a reality. As a teacher in a school with a 20% Indian population, I find your publication essential in teaching Indian culture and the Indian point-of-view. There is no other source like it.

Robert Graney, Chairman
English Department
LaFayette High School
LaFayette, New York

Friends,

The paper AKWESASNE NOTES has been a great source of knowledge, as well as news, for your people and mine. When I began to distribute it in this area two or three years ago, many local people told me that they were not aware that there were "Indians" living so near – where did they think they went? We've all been brain-washed for so many generations.

The current trouble seems to stem from the "white-washing" of some of your people, and it is most fervently hoped that they will begin to recognize the true situation: Rarihokwats has been helping your people and mine to know what has been AND IS going on all across this occupied country.

Rather than teaching hatred of the traditionalists (the Longhouse People) they should be trying to learn the culture of those who are doing their best to preserve, revive, restore a beautiful religion and way of life.

My support and good wishes go to you. Love and peace,

Ruth Gerrish
Watertown, New York

To The People of Akwesasne,

We, the National Association of Métis Indians are aware of the conflict between the progressives and the traditionalists at Akwesasne Mohawk Reservation. We understand that the antagonism is being directed toward AKWESASNE NOTES.

We would like to take this opportunity to express our opinion about AKWESASNE NOTES and the White Roots of Peace people. We feel that AKWESASNE NOTES and White Roots of Peace are vital to the needs and functions of all Indian groups. In our opinion, the White Roots of Peace, through Akwesasne, in perpetuating the Indian culture, heritage and beliefs, is one of the most beneficial services being performed by any Indian group in the world today. AKWESASNE NOTES is depended upon by Indian peoples who are vitally interested in the future of all the native peoples. The importance of AKWESASNE NOTES can not be over-emphasised. Any attempt to halt the services that the paper provides will have a far-reaching detrimental effect on all native peoples.

The National Association of Métis Indians have resolved to give our unlimited support to the continuation of AKWESASNE NOTES.

Bob Christian (Red Eagle)
President

A message to Akwesasne Mohawk brothers and sisters who are not members of the Iroquois Confederacy (People of the Long House):

You have been intentionally misled by evil untruths in the matter of the farmland purchased by Royaner Richard Cook for use of some Mohawk members of White Roots of Peace and their families.

It has never been intended for any outside people. Money to purchase the land comes from the work of those who have gone out to teach other people about the Indian way of life and to bring peace and understanding to this land, to meet with other Indian peoples all over the continent. The group has worked to plant gardens by having people cooperate with one another, storing food away for future emergencies, to help our older people, for our visitors and festivals. Some of you may someday benefit by this work which looks to the future of our people.

We want you to know too that AKWESASNE NOTES is our newspaper. The house that it is put out in, and all the equipment, belongs to us, the People of the Longhouse. All those who work on the paper are there as our guests, our people, or are under our protection. Indian people all over North America depend upon our newspaper for information and communication. The people of Akwesasne will be shamed in the eyes of other Indians if the newspaper does not continue.

There have always been those among our people who work in the interests of the State Laws and taxes who have caused this kind of trouble for many generations now. Their anonymous letters, their lies, which have caused us to fight with one another, must stop. Let it not be said that there are Mohawks who are fighting against their own brothers and sisters.

We tell you this so that peace and harmony can be restored among us again,

Dear People –

We cannot understand why the hell NOTES is being harassed as if you had printed criminally-vile articles.

Is it because of a few appeasing petty politicians?

Tony Machukay
San Carlos Apache

NO WONDER YOU'RE SO HAPPY, YOU DON'T KEEP UP WITH THE NEWS!

Dear Friends at Akwesasne,

My heart goes out to all of you at this time of trouble and sorrow.

Those of us who read the AKWESASNE NOTES know that it is a clean and beautiful voice that it carries and that its voice must not be stilled. As a Caucasian, it grieves me to hear Rarihokwats accused of being a "white man". "White" is not a race – it is a set of ideas and attitudes which are no part of the editor of NOTES no matter what name he may be known by.

I don't know of any publication which has done more to show the truth of the Indian situation in this country or to give more hope and pride to those it serves.

Under the United States Constitution, we are guaranteed freedom of speech, freedom of the press, freedom of religion, and the right to peaceful assembly, so that those who call themselves "progressive" and are trying to deny these rights to Longhouse people are acting in direct opposition to the government which has put them in power. They are not "progressive" – they are "oppressive". This is very obvious in their threats of eviction. Don't they know that even in the "white man's world" that eviction is a dirty word?

I pray that peace will soon come again to Akwesasne.

Joan Fueglister

I don't fully understand what is happening at Akwesasne, but I do understand one thing: it is ABSOLUTELY ESSENTIAL that AKWESASNE NOTES and the White Roots of Peace survive.

For many of the people that I know who live off of reserves, the NOTES is their only real way of finding out "what's happening." For the many hundreds of white people that I talk to in the course of a year, the NOTES is my main way of opening their eyes to the fact that "Indians" are real people with real problems and not the silly creatures they see on TV and in the movies.

If there is any force that can mobilize the power to stop the exploitation and mistreatment of the People by white governments and corporations, it is AKWESASNE NOTES. Stay in peace.

Michael J. Dollard
Albany, New York

To the People of Akwesasne:

To me, to cut off the AKWESASNE NOTES would be like cutting one of the life lines of communication.

This paper is not from underground – it stands, for me, at the foreground of the Indian movement. It is on the firing line through the written word.

I support this paper wholely, by its word, its deeds, and thought.

Richard Archamboult
Des Plaines, Illinois 60016

(People only remotely associated with AKWESASNE NOTES also were injured in the attempts to suppress the paper. Joanne Reyome, who is non-Indian, has lived in Hogansburg all her life. A few years ago, she put out a newsletter, Akwesasne News, and was active in providing a drop-in center for Indian teenagers. While she has been friendly and supportive of AKWESASNE NOTES, she really has nothing to do with the paper. Her father and mother, Edgar and Berthd Reyome, were the ones from whom the Mohawk Nation House – where the newspaper is produced – was purchased. He also has been harassed for the sale. Recently, Miss Reyome was summonsed to the home of elective trustee Art Lazore, who told her that she was not to set foot on the reservation again to visit her many friends there. She wrote this letter to the Malone Evening Telegram, the daily newspaper nearest to the reservation. Her letter is addressed to the Elected State Trustees.)

State Indians:

Since scandal toward myself and my parents has arisen due to action taken by the elective tribal council, it seems only proper that public retractions be made.

First, a meeting was held Wednesday, Sept. 27, and a decision that I, Joanne N. Reyome, not be permitted on or around the reservation because of my working with Jerry Gambill on the AKWESASNE NOTES.

No one – including State Indians – has the right to tell me where I can go and what I can do. . . This is not Stalin's Russia nor Hitler's Germany.

To clear up the minds of those who are in ignorance, I will publicly admit that I have never worked with Jerry Gambill on the AKWESASNE NOTES. I haven't the slightest idea how to begin to put that paper together. I do not have the knowledge and/or skills to run a paper the size of the AKWESASNE NOTES.

I have lived 21 out of 34 years of my life in Hogansburg. I have friends, and my parents live there. No one can tell me who I can visit and who my friends can be.

My position as a teacher was jeopardized because [elective chief] Art Lazore called my supervising principal rather than me personally, claiming that I am an intruder and a troublemaker. . .

Secondly, a public retraction for the boycott actions taken against my parents for selling "Mrs. Bero's" home is in order. People have been told that Jerry Gambill bought the house. Upon investigation, one would not see Jerry Gambill's name anywhere on the contract. . . . No tribal council has the power to tell anyone in Hogansburg who can live there, who they can sell their property to, etc.

Let it be known that my parents have no knowledge of my writing this letter, but it is time that someone speaks out in defense to stop any further harassment.

When people in Hogansburg have to stay up all night for fear that someone will break the windows in the house or some other danger, when people are coerced into signing petitions, when people are afraid to talk to each other for fear of saying the "wrong thing", when townspeople are being told who can live in town and who cannot, when the residents of Hogansburg are "told" to whom they may sell their property, then it is time that someone "stand up and be counted."

I love Hogansburg, for it is my home town. Old people have told me what it was like in the old days, and I feel proud. . . Hopefully a time will come when people can again be proud of Hogansburg.

Onen.
Joanne N. Reyome

SISTERS AND BROTHERS: One day not long ago I received a letter from a man in a federal prison who'd read my poem you printed a few issues back. I wrote him. I sent him a home-made bead necklace and a book and some feathers with a wish of peace.

The prison authorities returned my letter with the beads to me with a printed form which I'm sure they felt explained their reasons.

I know this isn't one of the most inhumane things that ever happened. But as I envision the broken beads someone in my family had spent hours to put together, as I envision the Federal Hole, and the people who go through the prisoners' mail, I got sick.

I thought of the Brother behind the walls and why maybe he's in there — why our Brothers and Sisters get into these places at all. I wanted to tell the whiteman to go to his own hell and not create it for everybody else.

I don't know if anyone can understand the anger and anguish I felt. Then came "Columbus Day." I put the rage into a poem. Here it is. If just a couple of you at Akwesasne read and understand, I'm glad. Walk in beauty and peace.

Corey McQueen
Tacoma, Washington

(The poem appears on the poetry page of this issue. The editors.)

NOTES: As a journalist myself, I'd like to say that NOTES is a superb effort and one of the most vital forces in contemporary Indian life.

I would rate it as the best ethnic-oriented pub cation of its kind in the U.S., bar none. Keep up the good work.

John P. Koster
Glen Rock, New Jersey

NOTES: Such a beautiful, beautiful, heavy paper. This Summer issue touched me deeply. I find the spirit, of which my soul is a part, speaking, shouting and burning from every page.

I cannot sit still any longer. I am still confused a little as to what I can do and how to go about it, but I feel promoting the paper is a good way to start. Keep the fire burning!

Lydia Vizcaya
Glendale, Arizona

NOTES: We, flood victims and survivors of the flood, are swirling around all over yet in Rapid City. We still are in a disaster place, if you ask me, because the city fathers think we owe them all our flood money. The money that is coming in is not being equally distributed among the flood victims. Many of my people say that where is all the money going to or are they saving it all for a rainy day?

My real concern is the welfare people and the social security people that are living in the trailer courts. These people have to pay $101 and $35 and their gas bills, and are going around in circles trying to figure out how they are gonna pay for this. If anyone cares, please help us.

Marie Lambert
Crazy Horse Movement
501 E. Fairlane †18
Rapid City, South Dakota 57701

NOTES: I saw a quotation by the leader of the People's Republic of China, Mao Tse-tung in the *Sun*, Ann Arbor's alternate paper.

It's exactly what you've been saying in every issue:

"Once started, a journal must be run conscientiously and well. This is the responsibility of the readers as well as the staff. It is very important for the readers to send in suggestions and write brief letters and articles indicating what they like and what they dislike, for this is the only way to make the journal a success."

Joyce Tinkham
American Indians United
530 S. State †240
Ann Arbor, Michigan

(We're wondering who said it first. Editors.)

NOTES: Eighteen months of working toward establishing Indian Culture in this prison has caused my dreams to come true. We had our first council here October 9th, and it was a smashing success. I became the first chairman for such a group since this prison has been in existence. In the future, we plan to organize a Cherokee stickball team, a dance team, a beading class, a Cherokee language class, and many other Indian religious activities. There is no limit.

I want to publicly praise my good friend Little Bear (Walter Jones) for his great effort.

We need your letters. We don't need money or pity. We need mail for our souls. We need to know we are not alone in our movement.

Sons of the Great Spirit
c/o Joe Feather
PMB 95082
Atlanta, Georgia 30315

BROTHERS AND SISTERS: This is a letter requesting help from anyone that would desire to help me out.

I am a Mohawk who is in Michigan Reformatory and the time I have been serving is almost completed and I will be seeing the Parole Board soon. I have no place to stake claims to of being home, and I'd like the help of anyone who will help me to get started so that I can stay out of this white man's prison. I was born at Grand River Country. I will soon be 22 years old, and I have the high school graduate status to help me get a job to finance my life in the world.

Russell J. Forrest Jr. 122341
Box 500
Ionia, Michigan 48846

(Persons who can help in any way should contact Brother Russ at the above address. Financial help in the form of loans can be sent to Mrs. Marjorie Mandoka, 40 Spring St., Battle Creek, Michigan 49015.)

NOTES: I want to commend and encourage the Staff of your newspaper for the great work you are doing. Thank you for Akwesasne portraits.

As a St. Regis Mohawk, I find it both interesting and informative, especially Longhouse News. Much success to you in your efforts.

Mrs. Mary King
Amsterdam, New York

NOTES: Re the conviction of the Iroquois in Philadelphia recently [see New York page of this issue]. What a grave miscarriage of justice!

Not only were the wrong people accused, but the original police action was taken in error. Someone should set some "Philadelphia lawyers" straight, and perhaps awaken them to the brutality by which the police of the city of Brotherly Love are known. I'm furious!

Ruth Gerrish
Watertown, New York

NOTES: We send our deepest sympathies for the family of Richard Oakes. May he rest peacefully with the Great Spirit.

Reneé Gemmill
Genesee Valley Indian Association
Flint, Michigan

LETTERS

HOW KOLA — My name is Carl Winters. I'm a Standing Rock Dakota, but I've lived down here in Santa Fe. I have a few things to say concerning the compensation for the Black Hills.

I saw a letter in AKWESASNE NOTES from Verna Gannon of the Crazy Horse Movement. I've had these things bugging for quite awhile and have been waiting till I ran into the right people to express myself. I haven't really heard too much about the Crazy Horse Movement, so if I am misinformed about anything, please let me know.

First of all, I am questioning the importance of waiting for a settlement for the Black Hills. These sacred hills were ripped off from us a hundred years ago, and we've been waiting too long for this cash settlement. The federal government has acted very underhandedly in cheating the Lakota people. In the first place, we should never have asked for a cash settlement — only return of the land. It is becoming clearer now, and was clear a long time ago, that the government is never going to compensate us.

I look at it from a spiritual as well as an ecological and cultural viewpoint. The Black Hills are just as vital to our culture as the buffalo, and we can't afford to accept money for the Hills. For money can never equal the spiritual and cultural value the Lakota people have placed upon Paha Sapa. To sell land that is sacred is against Dakota religion and philosophy.

One should remember a quote by one of our greatest leaders, Crazy Horse, for whom your movement is named, and to whose wisdom we should look as a source of strength. "One does not sell the Earth upon which the People walk."

Does money mean more than the sacred hills themselves? Will money teach our children the essence of being Indian? Will money teach them our religion and culture? Will money give them a sense of identity in a world of spiritless people. I feel we should not ask for compensation, but a direct return of the land to the Lakota people. This would help to sustain the future of the Lakota people more than a few million dollars or even a billion dollars could.

We have lost one of the most important values of Indianness — and that is a love and respect for land, our Mother Earth. The recent flood at Rapid City did not happen without a reason.

Wakan Tanka is with us and will help us to win back our land if we will only tap the sources on the different reservations throughout the U.S. and Canada. By this, I mean the medicine men, common people, and spiritual leaders, for the Black Hills do not belong to only one or two reservations, but to the whole Lakota Nation, regardless of where they live.

If we do not ask for a direct return of the Black Hills, then it is not the Hills which are sacred, but the white men's *maza ska* that is sacred to us. What we need is a return of the Black Hills — a place where we can go to live and return to the old ways, where we can practice our religion and become once again in tune with the universe and the Creator. We should look around us, at other Indian tribes, and see what they are doing regarding their culture, religion, and land.

Take the band of Crees, living in Alberta, Canada, who left their reservation, their jobs, their whiteman homes, to go off and live in tipis in the mountain wilderness, to practice the old religion and as one of them said, "To be Indian again." They value the land and their culture more than the whitemans' materialistic society. Also take the case of the Taos Pueblo in northern New Mexico. The Taos people fought the government for 64 years to regain title to their land, and they did regain the land back last year.

Just because the whiteman almost exterminated one of the most important elements of our culture — the buffalo — does not mean we can sit back in 1972 and let him continue to rip off the next most important element, our land.

There were many battles fought long ago to retain title to the Black Hills and the surrounding country. We should realize that our ancestors fought and died to protect that land, and to ask for a monetary settlement would make all that has happened in the past a vain effort.

The Lakota people as a whole, as a Nation, have to unite and fight for this cause, for the remaining land bases we have now are being flooded by dams, leased, sold, swindled, and exploited. I am sick and tired of whiteman ripping off our land; we have to stop and stop it now.

I grew up on the Standing Rock Reservation and when I was a young boy, too young, in fact to understand what was going on at the time, I watched as the U.S. Corps of Army Engineers surveyed and flooded valuable Missouri River bottom lands on the reservation. In the process of making Oahe Dam, they dealt a terrible blow to my people. Many had to move their homes and pastures back on the prairie while the valuable timber became submerged in the rising waters. I don't know if this wrong can ever be made right. Many tribes other than Standing Rock lost land due to dams — Cheyenne River, Crow Creek, Lower Brule.

What I propose is that you base your efforts on the people. There are many more who feel the same way I do. If we were fortunate enough to win back title to the Black Hills, we could stop all tourism, mining, and exploitation of the land and return it to its natural state.

We have our political power, and the power of the Great Spirit on our side. May Wakan Tanka be with you.

Carl Shooting Star Winters
1713 Agua Fria St.
Santa Fe, New Mexico 87501

NOTES: Do you know anything about a so-called Sacred Stone of the Oneidas? There is a rather large stone sitting in a cemetery near my house and that's what the plaque says.

If it is genuine, it just doesn't seem proper, somehow, that it should be locked up in there. Everyone I talked to said "just read the plaque and shut up. It's staying here."

Wendy Freedman
Utica, New York

(The word "Oneida" comes from Tiioneniote, *which means, "There it is — a rock has set up." Oneidas are known as the People of the Upright Stone. In ancient days, the stone appeared at their main village. Later, when the village was moved, the people were surprised to find that the large stone moved to the new village site. This same thing happened many times, and the stone soon became regarded as the Tribal Guardian. The boulder remained with them as long as they lived in the Oneida Country, but when the Oneidas were moved to Wisconsin and Canada in the 1800s, the stone refused to go and remained behind. White people then moved it to the Forest Hill Cemetery in Utica, where it is anchored in concrete. The Editors.)*

NOTES: There is a place in North Carolina that covers 750 square miles of swampland that runs from northeastern Carolina to southeastern Virginia. It is a place that people would git lost in if they did not know the swamp. It is a wonderful place.

It is got Bears, Deers, Opossums, Raccoons, and also Snakes. There is some places in it that the waters is icy Brown, like a big oval mirror lying in the middle of it. They had been two white men that went in there to hunt and got lost in there — took four days to find their way out of the swamp.

Many years ago, the whites tried to drain the swampy lands and make it into farm lands. They made some of it farm lands, but much of it is still wilderness. This swamp runs beside I-95 in North Carolina.

At night you can go to the swamp and you can see a lovely Indian paddling a white canoe in the swamp. She is looking for her love, one that she is lost. And on through the swamp you can see a Chinese sailing ship. About two years ago I was walking home on route I-95 and I seen the Chinese sailing ship. I stop to look at it, and I heard something coming out of the swamp like someone paddling a canoe, and I seen a lovely girl dress in white paddling her way up to me in a white canoe. It look like she was telling me something, but I could not hear what she was saying.

Some people said they have seen a wicked witch who lives in Old Dismal that she turns herself into a Deer at night and teases hunting dogs. She leads them far into the swamp so they can't find their way out. I do not know about the witch, but I do know that dogs go in there and do not come out. And I have seen the deer that leads the dogs into the swamp, but I do not know if the deer is a witch.

Billie Rae Overstreet
Ashland, Kentucky

BROTHERS: I received my first issue of NOTES today and believe me, it is a light shining thru darkness for our people.

I have a young son, and I have chosen to set his feet on the natural, good way of our forefathers. Instead of the dead, decaying world of the white man, I will raise him to be an Indian! Our great culture must not be allowed to perish!

Jerry Tibbs
Smith's Grove, Kentucky

NOTES: Your newspaper and other things have completely changed my head. (I'm white.) I wish to read on.

Denise Cannon
Staten Island, New York

NOTES: Best paper I — and as evident, many others — have ever read. Thank you.

Mato Winyun
Nebraska

The People at Akwesasne Notes want to thank Tahunsa-Kola, whose varied and mysterious gifts are always appreciated. And to the California group who helped our gardens and our heads, we also send our thanks.

LETTERS

NOTES: I was shocked to note your reprinting of the article by Vine Deloria, Jr., titled "A Need to Reconsider" which appeared in The Indian Historian *in March, 1972. The article, which carries the same subheads exactly as those we wrote in this article appearing in the Historian, makes no mention of the fact that it is reprinted from this All-Indian publication.*

I find this incredible. You credit all sorts of Anglo newspapers, periodicals, and whatever, whenever you reprint. But not the Indian Historian.

The Indian Historian is a copyrighted periodical, and this copyright protects us against such actions. You know quite well that the right to reprint would have been given you without any question, had you asked. We have never refused except to an Anglo journal or publisher, who as a rule degrades and misinterprets when they reprint.

I would ask that you insert a notice, on Page three of the next issue of AKWESASNE NOTES, as follows, in twelve-point type, boxed: The article appearing in the last issue of AKWESASNE NOTES, by Vine Deloria, Jr., titled "A Need to Reconsider" was reprinted from the Spring, 1972, issue of The Indian Historian, copyright, 1972, all rights reserved. This notice was inadvertently omitted from the article.

Since we need to protect our authors from being subjected to misue of their works by other publishers who have attempted to do so, and since we regularly have to protect our articles from misinterpretations, we have had to engage the services of an attorney. We will have no choice other than to allow him to proceed with litigation, unless such a notice is run.

Rupert Costo, a Cahuilla man
President, American Indian Historical Society
San Francisco, California

(The article in question was submitted to us without identification of the source, and although we attempted to track it down, we were unable to do so. Because of the very appropriate analysis which should have the widest possible circulation, we decided to print it just the same. We are happy to credit the Indian Historian as the source, and we have acknowledged the source on page three in our own way. The Editors)

NOTES: May I compliment you on the growing knowledge and insight which NOTES brings to me and my family. It is rapidly becoming a beautiful and mature publication of increasing importance.

I hope you will republish frequently the letter from Adolph Hungry Wolf in the last issue in order that the spirits of the Old People may continue to inspire and direct the energies and enthusiasms of your growing readership.

Hal Kogel
Syracuse, New York

NOTES: Richard Oakes death is an outrage, even more so because the local WASP-establishment press obviously is going along with the power structure and trying to defend the one who killed him.

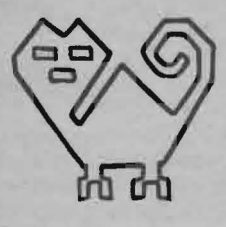
D. MacPhail
Santa Rosa, California

NOTES: I wonder at the attitude of Virginia Card of Sacramento in her Letter to the Editor. Did it ever occur to her that there might be pride in the claims of these people who claim a trace of Indian blood, a hope of acceptance?

I think the Indians' purpose in refusing white leadership admirable, but I think in refusing white participation they are refusing potential allies. Rather than shutting out this generation because of the Indian atrocities committed by forerunners of the same skin color, why not let them learn the ways of the Indian that they might better understand. Instead of condemning the Scouts and Campfire girls and such organizations that are trying to learn Indian dancing, crafts, etc., help them to find adequate instructors (Indians) who can teach them which are acceptable social dances and which are religious ceremonies and not acceptable.

This is when the Indian must understand that the white man is not a threat just because of his skin color. Our culture has been forced upon you; now allow us to learn yours that our children will grow up without labelling people as Indian, black, white or in-between but as friends.

Mrs. Verna Hillyer
Spokane, Washington

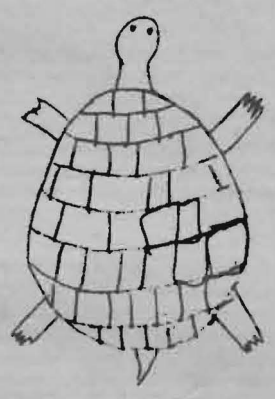


NOTES: We, the Indo-Hispanic Studies Committee here are a group of concerned inmates who try to provide the incentive and means toward a goal of self and group awareness for our Latin and Indian brothers incarcerated within these walls.

We have initiated a program of Latin and Indian courses in history, literature, and drama, all of which are eagerly attended by our brothers. To supplement these courses, we have also established a Latin and Indian library which is open to all inmates of this institution. But because of the large Latin and Indian population, we have no where near the amount of reading materials necessary to function sufficiently in the capacity as a Latin and Indian Library.

Neither the state nor this institution provide funds for a project such as ours. We have to appeal to and depend on potentially interested parties for donations of books, materials, and services. Will you help?

Guadalupe Ruel, Coordinator 28488
Indo-Hispanic Studies Committee
c/o Asst. Warden Donald Harvey
Box 99
Illinois State Penitentiary
Pontiac, Illinois 61764



NOTES: Too bad your mailing list does not include a few of our Congress members. They should read it and I think it would benefit our so-called President too.

Mrs. Eleanor Chilson
Detroit, Michigan

(There are a few Congressmembers, such as Bella Abzug and Ron Dellums who have requested the paper. But to help educate your own representative or Senator, you might write them after the elections and suggest that they subscribe to the paper. Then when you write them about issues raised in the paper, you can suggest that they refer to a certain page of a certain edition for further information. The Editors)

NOTES: I write poems sometimes, but the vibrations of this place is so bad that they are seldom very good. Most of what I write is in anger because of what is happening to myself and so many other peoples. Sometimes I am depressed because I can't write about anything but anger.

I am quite ignorant of the history, culture, and religion of my people. My father, after fighting in World War II, never returned home, but made a new life in white society because he married my mother, a white woman. My father could have probably told me much if he wanted to, but I think he was ashamed of his heritage. I look very much like a white person, while one of my brothers and one of my sisters are darker and look Indian. He used to tease them about looking like Mexicans and hinting there must have been somebody in the woodpile.

I couldn't understand why a man would treat innocent children in this manner until I began to understand the condition that my father must have experienced. All my life I have been schooled and trained by the deceitful public school system, but through independent study, I have since learned that we were taught many lies and much subtle hate.

I have learned that the savage wasn't savage, but the victim of savagery. I found out that the heathens weren't heathens, but devoutly religious people in every facet of their life. Everywhere I looked and read peoples' self-written history, I found the same thing. From the Orient, from Africa, from North and South America, from the South Seas Islands, a trail of destruction, slavery, and despair.

You are close to the people – has their will been crushed? Have they forgotten the past? Do they hope for the future?

I would like to learn about our people, about how they live, about the religion and the culture. Would you ask around and see if someone would like to write to me?

James Collins 35182
Indiana State Prison Box 41
Michigan City, Indiana 46360

NOTES: Sorry, not too many clippings to send in this week. They didn't kill any Indian boys this week.

Don't let the Celaya boy they murdered die out. Please keep his case alive.

Eddie Delorme
Tucson, Arizona

NOTES: Spread the word we are printing young Native American poets and our advisory editorial board is good. We will be giving prizes and printing chapbooks. Top prizes about $100 plus royalties from limited editions maybe total $300-$500.

Randall Ackley
Quetzal-Vihio Press
c/o Henry Berry Lowry College
POBox 872
Pembroke, North Carolina 28372

NOTES: "El que siembra recoge." One reaps what one has sown, and you are sowing harmony between your brothers and you are gonna reap peace in the Mother Earth.

Disharmony has submerged the happy road of life and it's been hidden, covered, and many brothers haven't walked in harmony because they couldn't see it. But now the wind is taking the sand away and we are able to find the way back home again.

Eliseo Huertas Cos
Somerset, England

NOTES: Thanks to Jerry Pope, editor of TOSAN, who wrote the parole board for me. Right now I'm in parole camp, waiting to go home.

NOTES has kept me going while I was in prison – thanks a lot. I'll be waiting at home to get the NOTES in the mail.

American Horse
Jackson, Michigan

NOTES: From the Big House at Santa Fe, New Mexico. The brothers here think NOTES is "really bad" in keeping us informed about today's top news. NOTES can really communicate with our soul Indian brothers and sisters in the world. I just want you to keep my message going to my people who are true Red Power. Right on!

Johnny James 22279
New Mexico State Prison
Santa Fe, New Mexico 87501

NOTES: My heart and soul goes out to your paper for the beautiful work and research you have done for the backbone and true owners of these fast decaying states. But Indians, Black People, Latin Speaking, etc., will survive this fast dying world.

That story on Charlie Wenjack (Early Spring issue) was too much to bear.

Larry Barnes 28893
Box 51
Comstock, N.Y. 12821

NOTES: I was most impressed by the first copy of NOTES that I have ever seen. . . to one who has been involved in the news media and public relations for many years, it is obviously a terrific job and a major effort. Everyone who has any interest in what is going on among the Indian nations on this continent should see it and read it regularly.

Mrs. Alden Stevens
Montclair, New Jersey

NOTES: We would like you to know we fully support you and the continuation of the paper.

Leo Alexander
Treaty Indians of the Columbia, Inc.
POBox 5
Cooks, Washington 98605

(And our greetings to our friends of the Little Salmon Settlement. Editors)

NOTES: I first became acquainted with your publication when I was in the Philippines. Now I am in Germany, and have just finished your summer issue which is received by a GI Project here.

Prior to being in the Philippines, I spent six months in Vietnam as an attorney with Lawyers Military Defense Committee defending without charge United States servicemen who were being court-martialled.

This is the story of Frank, an Osage from Oklahoma, and an enlisted member of the U.S. Navy. Frank was required to fight in a whiteman's war against an Asian people who had never done anything to harm him. Out of the confusion and rage which that produced, he is now sentenced to three years in the Navy Brig at Portsmouth, New Hampshire.

Due to his parents' meager finances, he had been raised by birth by his grandparents. However, they were advanced in years and passed away within three years of each other, so at the age of 13, Frank returned to parents he did not really know. Like many Indians, Frank's education ended short of high school. He found it difficult to relate to his studies which were irrelevant to his own history and culture. He left school to marry his Caucasian girl-friend. Her parents were devout Christians and they said they opposed the marriage to Frank because he did not attend church. But there was little doubt in his mind that the marriage was opposed because he was an Indian.

The marriage from the outset was shakey. Her parents did little to encourage it, and provided a convenient refuge when she wished to escape the struggle of attempting to make the marriage work. After three years and two children, Frank left a federal job-training program in Oklahoma City. The program had supported the family for a while, but in truth, it was another federal handout for an Indian, with no jobs at the end of the program.

With his marriage going on the rocks, Frank joined the Navy. Thereafter, his wife divorced him. Frank was virtually isolated at this point. But for the first time he began to find a nitch for himself. He considered making the Navy a career. At sea he was far away from the troubles and problems of Oklahoma. His shipmates knew little about him, and did not press him to discuss the fact he was Indian. And, foremost, he was able to send about half his check home each month to support his children.

In September of 1971, the supply ship he was aboard stopped to unload at Cam Rahn Bay, Vietnam. Before coming into port, Frank had purchased a case knife from the ship's store. He had never carried a knife before, but he decided that this time ashore he would, due to warnings concerning recent sapper attacks at Cam Rahn.

Frank had not given the war in Vietnam a great deal of direct thought. Like most Indian young men, he had felt a strong sense of patriotism – probably stronger than most whites since in a real sense, the country belongs to Indians more than it will ever belong to whites. For this reason he had always been proud of his father's and uncle's military service in World War II. But when he thought of the war in Vietnam, there was much that was unclear to him, such as, how the Vietnamese threatened his homeland in any way. The problems of his life – the prejudice and bigotry that had distorted his own upbringing, cut short his education, poisoned his marriage, caused him to be marginally employed – none of these could be traced to "the enemy." But it was better not to think of these things. Thus when he went ashore, he decided he would get drunk. Between six o'clock in the evening and midnight, he drank approximately 20 cans of beer. Shortly before midnight, he got into an argument that brought out thoughts in him which he had not confronted before and with results that he could not handle. Frank was trying to tell his drinking companions about the pride that an Indian takes in America, about how Indians have fought in America's wars, about Ira Hayes at Iwo Jima. As he put it, "Indians could be heroes too." But he knew that his white companions could not understand his feelings as an Indian, and that they could not know his real pride in the fighting that his ancestors had done *against* their ancestors. Thus, toward the end of the discussion, the talk had grown frustrated and angry. As Frank walked back alone toward his ship around 1 a.m., he drew his knife.

Whether he recognized his victim as a white sailor, or thought in the darkness that it was a Viet Cong sapper, will never be known, because Frank says that just prior to the attack, everything went black. Four months later he was tried by a military court composed of Naval officers who sentenced him to three years confinement for aggravated assault. (Emergency surgery had barely saved the sailor's life.) The sentence was relatively light (attempted murder carries a maximum of 20 years) and with his good record and time off for good behavior he should serve much less. And since he did not receive a punitive discharge, it is possible that Frank may choose to return to duty.

During the period that I was representing him, Frank began to analyze and understand the causes and sources for his conditions. But materials for the continuation of this process are limited in military brigs and stockades. Any material which readers have for reading for an Indian interested in developing himself and taking part in his people's future should send that to AKWESASNE NOTES for forwarding to Frank.

Howard J. Denike
Lawyers Military Defense Committee
West Germany

·LETTERS····

NOTES: This letter is being written to inform people of the suppression and complete domination of my people, the homeless and landless non-reservation Indians, by Indians of other reservations and other states.

We here in Reno have one of the smallest colonies or reservations in Nevada, 28.38 acres. Yet this small piece of land has a population of approximately 600, and is the most densely populated Indian land in the U.S. Most of the people have membership and are members of other reservations in the state, and in some cases, out of state. The Intertribal Council of Nevada have their offices here on the Colony, which by their presence denies us valuable space.

We have seen our tribal ordinances and constitution and by-laws completely ignored. There has been interference from BIA and ITC. There are numerous election irregularities.

HUD has built twenty low income housing units here and is presently building twenty more. Housing has been given to members of other reservations, to highly-paid executives of the Intertribal Council, and nine units went to members and relations of the Housing Authority Chairman.

In 1916, when this land was bought, the Indians it was bought for were promised that they would not be bothered, and the U.S. would replace their miserable little shacks with decent housing. Instead, we have seen even this land taken.

[While the BIA has backed what has happened here] they say now they won't interfere with local tribal setups. We have asked on several occasions for a Federal investigation on why we are being treated in the manner in which we are. The BIA tells us to correct this at the colony level, but how are we going to do this when they have placed us in the position of being a minority on our own land?

I make this plea for any and all to help correct the injustices that have happened to my people for the last twenty or so years.

Clayton B. Sampson
Reno-Sparks Indian Colony
12 Reservation Road
Reno, Nevada

GREETINGS: The Covered Bridge Gallery is building a reputation for having fine Indian art from all over the United States and this short note is an invitation and a welcome for any artist dealing with Indian subject matter to show at my gallery.

Lee Addis
Covered Bridge Art Gallery
Route 2, Box 99
Flagstaff, Arizona 86001

NOTES: We want to continue receiving your paper as our village is 80% Eskimo and your news is of interest to us.

Leo P. Schaeffer, Jr., City Manager
Kotzubue, Alaska 99752

NOTES: Send me 20 copies to sell. This high school has but few non-whites. Perhaps NOTES will give support and inspiration to those few, as well as those white students (who are also few in number) who have an understanding and awareness of the struggle of non-white people against white supremacy.

Debbie Landry
Portsmouth, New Hampshire

NOTES: Activist groups aren't getting very far in any aspect of our many problems. If we don't organize boycotts and describe adequately the profanity of the government's policies, we may be in for an even more unspeakable mess.

Why not cooperative trading posts?

Howard W. L'Hommedieu
Public Press
Arlington Heights, Illinois

(Mr. L'Hommedieu, an innovative and outspoken economist, will probably be glad to know that there are some Navajo cooperative trading posts already in operation. But why not more?
The Editors)

NOTES: The Indian school that our Indian children go to, has all Indian kids but is purely a white-man's school. They teach us how to be white man.

I wish the teachers who teach would understand how we Indian children learn in our early childhood and begin their teaching us from where we left off when we start going to school.

I'd like to develop an American Indian Movement chapter here in Zuni, but one of the reasons why I can't is because people of Zuni are not yet aware of the problems that are going on. One of the influences of the white men is liquor, and some people are just interested in beer and girls.

The Pueblo of Zuni is somewhat commercialized by white men. The church is an exhibit of Indian dances which are sacred to my people.

Malcolm Bowekiaty (age 15)
Zuni, New Mexico

NOTES: Above all else, I hope the independent voice of NOTES is never silenced. Of all the newspapers I've ever read — the Boston Globe, the Manchester Telegram, the Lowell Sun and others — none of these can match, in my opinion, NOTES.

At the sportsmens shows during the 1950s at Boston, I had met a certain Eli Lazore of St. Regis Mohawks. I'm sorry to read of a member of his family being opposed to such a fine publication as AKWESASNE NOTES.

Jim Bulkeley
Lowell, Massachusetts

NOTES: I'm white in color. I go to the powwows that are held in the area in which I live. I love them, and once I'm there among the Indians, I never want to leave. I do my own beadwork and am proud to say I've taught myself. Everything I wear I made. But I feel the Indians look at me as if I were a spider.

I do not want them to be suspicious of me. I want to live in the red man's world, helping him and working beside him. I want him to trust me, and love me and believe in me. But how I can do this, I don't know. If sometime you could write me a short note and give me advice on how to get into the Indian groups in my area, I would greatly appreciate it.

Susan Baird
35291 Fainham Dr.
Newark, California 94560

NOTES: Send us 30 papers each month for a class of Indian students conducted by an Indian teacher. Your paper is the best available in the way of an overview of Indian happenings as well as an excellent review of available Indian materials.

Frances Locklear
Mt. Pleasant, Michigan

NOTES: Your truly wonderful paper is a must for anyone who may be interested in the culture, heritage, and most importantly, the problems that face [your people].

Raymond Hall
Amsterdam, New York

(Mr. Hall wrote a letter to the editor of his local newspaper containing the above sentiments, with instruction of how readers could obtain the paper. Many new people have since become supporting subscribers. Perhaps others would like to write their own local papers. The Editors.)

NOTES: The paper contains the type of information that needs to be brought out in the open. Thanks to each and everyone of you for making this possible — the Great Spirit does not forget those who work only for their people.

Isadore Oakie
San Luis Obispo, California

NOTES: I wait for the paper in anxiety and sadness, in a great fear . at because of the troubles perhaps AKWESASNE NOTES cannot appear.

For me, there exists no treasure in the world equivalent with NOTES. The news are sorrowful, but not hopeless. They bring strength and unity. My great trouble is where is the editor? and Means Russell? I am constantly unrest of the members of AIM. My spirit and heart follow with you in all events..

Oh, if the whiteman at last can understand, and put away their superiority — the superiority of a bulldozer — which can easily destroy a great garden of beautiful flowers and even the forest.

Stefania Antoniewicz
Warsaw, Poland

NOTES: Your newspaper is the greatest! It is the best reading of the numerous publications that come into my mail box.

Mrs. Robert Edwards
West Linn, Oregon

NOTES: I was born in 1896 and raised on my White Earth, Minnesota, reservation. In 1934, Howard Wheeler, Commissioner of the BIA, tried to break up our reservation. He condemned and abolished many of our hospitals, agencies — our own boarding school of 10 brick buildings was completely demolished at White Earth. He shipped many families to far off areas from coast to coast. Many Indians lost their identity — and we lost our unity.

Condemn and abolish the biggest "Fake and Farce" bureaucracy in Washington, D.C., now. Lock all doors, put all papers and contents in the middle of floor and burn and destroy. Kick all occupants out. The commissioners are controlled, directed, and dictated to by cruel dictators, the Secretaries of the Interior. They follow the same rules of destruction. Since 1934, the BIA has gone from bad to rotten.

Gertrude Lerche
Lomita, California

NOTES: Our new Governor, Edwin Edwards, has promised to see that the Indians of Louisiana get recognized. Unfortunately, the Indians in Louisiana outside of the Chitamacha have no treaties with the U.S. government.

The Houma Indians have a lawsuit pending against the Humble Oil Company. The company has been pumping oil from their lands and have not been paid any royalties. In addition to these things, the people were not allowed to go to school before the 1954 laws were passed. They are in need of medical facilities and housing. They are shrimp fishermen and when the season is closed most of them are denied food stamps. Much wrong has been done to them.

The Tunica-Biloxi of Marksville, Louisiana, have been in the same boat as the Houmas, as they too were not allowed schooling until the Federal laws made it possible. Most of these people have had to leave their home for the cities where wages were a little better to provide for their families. I visited their cemetery a couple of weeks ago and found where some whites had been dumping garbage in their cemetery.

Chief Martin Abbey of the Coushattas in Elton, Louisiana, has announced recently that the Coushattas were to receive a grant of $25,000 for hospital and medicine and doctors.

Mrs. Sarah Peralta, Secretary
Indian Angels, Inc.
Baton Rouge, Louisiana

NOTES: Made the Unity Meeting at D-Q U. Not too many came, but it was a wonderful thing. The time I spent with the caravan people was an experience I won't forget and I hope I will be in the position to join it if there is one next year.

Mrs. Martin Lyle
Sonoma, California

NOTES: On reading Mr. Ernest Marshall Howse' commentary regarding freedom for the Tasadays of the Philippine Islands, I could only sigh, "Here we go again!"

How many more times, in the name of so-called civilization (or in the name of God, or freedom) are we going to allow ourselves to be talked into destroying a peoples' culture by insinuating that OURS is better. It's remotely possible that we might be able to benefit by accepting and respecting other peoples' mores rather than dismissing them as inferior.

Mrs. Isabelle Deom
Mohawk Nation at Caughnawaga
via Quebec

NOTES: The Chief Logan Monument is now a reality. Built on the site of one of Tahgahjutes former hunting camps and the place where he had built his family's cabins in which they lived when they were massacred.

We are proud of our monument which we designed, built and financed. Over 300 attended the dedication, although we were sorry that so few of your people were at the site September 2nd when we unveiled the monument for the first time.

It is at the junction of route 7 and 213, just across the Yellow Creek, 2 miles south of Wellsville and some 20 miles north of Steubenville, Ohio, located within the confines of the roadside park.

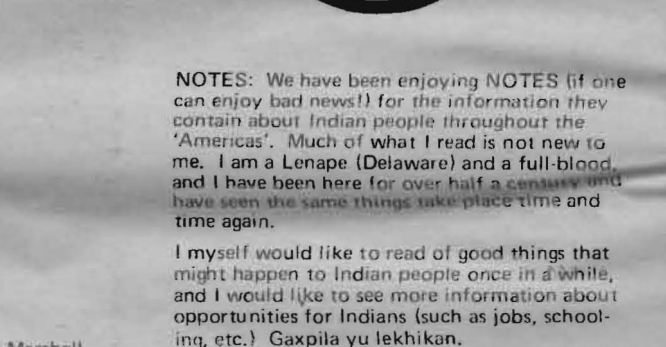
The wording is as follows:

Lest We Forget
Chief Logan
"Tah-gah-jute"
A chief of the Mingoes
A friend of the Whites

From near this place in 1774
All the family of Logan was
lured across the Ohio River
and massacred by whites, thus
sending Logan and Ohio Indian
Nations on a path of war for
vengeance, now known to History
as Cresap's War.

Who shall Mourn?

Paul V. Hughes, President
Chief Logan Raiders
951 Riverside Ave.
Wellsville, Ohio 43968



NOTES: We have been enjoying NOTES (if one can enjoy bad news!) for the information they contain about Indian people throughout the 'Americas'. Much of what I read is not new to me. I am a Lenape (Delaware) and a full-blood, and I have been here for over half a century and have seen the same things take place time and time again.

I myself would like to read of good things that might happen to Indian people once in a while, and I would like to see more information about opportunities for Indians (such as jobs, schooling, etc.) Gaxpila yu lekhikan.

Nora Thompson Dean
Dewey, Oklahoma 74029

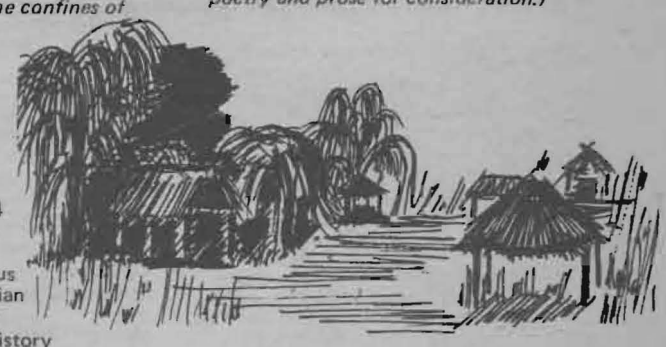
NOTES: I am liking your paper more and more. I find it thorough and comprehensive, in its detailed stories and articles, which I like and respect.

I'd like to see more poetry and prose inside the paper. By the time I turned to the last page, I was pretty saturated with outrages and injustices from all the articles. Then, reading the poems, especially the one by Corey McQueen, felt like a slap in the face, as if to remind me not to let my senses be dulled by the mere reading about people's hardships.

I guess what I'm trying to say is that the poetry seems to strike deeper into the emotions than the constant flow of reprinted newspaper articles. The poetry transcends the journalism. I'd like to see more of it in NOTES.

John Berkowitz
Washington, D.C.

(Karoniaktatie, who edits the poetry page, welcomes more contributions of poetry and prose for consideration.)



NOTES: Your work on the paper has meant a lot to me. God bless all of you over there — I wish I had the ability to express my respect and appreciation for what you are doing.

Erica Elliott
Navajo Nation

LETTERS

NOTES: I'm writing on behalf of Amnesty International, an independent organization with national offices in more than twenty countries. Amnesty International works for the release of political prisoners or prisoners of conscience throughout the world. For its work in the United States, Amnesty International has decided to concentrate on prisoners who are conscientious objectors or members of minority groups.

Amnesty International is *not* a do-gooders' soup-serving society. But being a humanitarian organization, it will try to bring financial help and moral support to families of prisoners adopted where such help is necessary.

The core of Amnesty's work concentrates around the forgotten prisoner. Amnesta has worked on behalf of well-known prisoners, too, such as Larissa Daniel in Russia and Wole Soyinka in Nigeria, but the majority of Amnesty's adopted prisoners are people whose names do not get into the newspapers.

Since its start eleven years ago, Amnesty International has adopted or investigated nearly one thousand cases per year. Of these, approximately one third of the prisoners have been released, many of them after an Amnesty group put pressure on government and judicial authorities.

Amnesty International, which has consultative status with the United Nations and the Council of Europe, frequently sends observers to trials throughout the world, and prepares reports on prison conditions in various countries. Amnesty is working for the abolishment of capital punishment.

Since the United States is a very sophisticated country in terms of political imprisonment, Amnesty's work here has been slow. We need better contact with organizations and with individuals concerned about persons whose arrest and sentence they feel may be related to political or racial repression.

If you know of individuals who have been arrested and imprisoned on trumped-up criminal charges where the real issue might be a case of political or racial discrimination, Amnesty International would be most grateful for information. Amnesty is also anxious to establish contacts with organizations in North America that might be helpful in serving as liaison between prisoners and Amnesty groups working for the prisoners' release.

Birgitta Steene
Amnesty International
200 West 72nd St.
New York, N.Y. 10023

NOTES: Why did you choose the name, "White Roots of Peace"?

Everett and Pamela Hightower
Riverton, Wyoming

(A thousand years ago, the Iroquois people forgot their original instructions from the Creator, and began to fight terribly, one nation against the next. There was no peace for anyone. At that time, a Holy Man was sent from another people who brought the good news of peace, and formed the League of the People of the Longhouse, the Iroquois Confederacy. He said that the Law of the Great Peace which he brought was like a great tree which was planted with the Onondagas at the heart of the land of the Five Nations. It would be tall enough to pierce the heavens, and in its shade all the people of the Five Nations would sit in comfort and peace. It would be surrounded by the leaders, who would grasp hands so tightly in unity that if the tree should ever fall, they would prevent it from touching the ground until it could be re-established. And from the base of the tree would go four great roots — one to the North, one to the South, one to the East, one to the West. These roots would be bright so that everyone could see them, and if they desired also to grasp the roots, they could follow them back to their source, to the tree, so they too could sit in the shelter of the tree. Sorry to be so long about telling it, but that is why we selected the words White Roots of Peace to explain our function. The Editors.)

NOTES: Re: Mr. Wilds reply in the summer edition of NOTES to my letter in an earlier edition. How can you stoop to comparing Indians to Irishmen? First of all, the Indian problem is racial, but the Irish problem is domestic. The Indian problem is cultural, the Irish is not. The Indian problem is tongue, ours is not.

You imply that we enslave the Irish, the Irish who in Eire number four million and are free and are not beholden to the British. A very small minority in Northern Ireland fall under British jurisdiction because two thirds of the Irish there want this. This small minority are Catholic, and admittedly the Protestant majority treat them badly and everybody over here dislikes this state of affairs but it is a problem only the northern Irish can solve because it is a domestic one.

John Myles
Retford, Notts, ENGLAND

OBITUARIES

Father Rossier says mass at the Longhouse in North Vancouver at services for Dominic Charlie.

To many, he had been uncle, father, or grandfather. He was a teacher of Indian history and lore to the children. He carried the strengths and graces of the heroes he told about in his legends. He was a sage who advised the troubled and taught the young to be proud they were native to this land. He was Dominic Charlie, who after about 88 years on this land, passed over on September 9. "He liked his house so filled with neighborhood children it often looked like a bus station," his widow, Josephine, said at services on the Capilano reserve in North Vancouver at the Longhouse, and at Squamish. "If any of you see my grandchildren who are going to make mistakes, put them on the right way, because now he is gone," she said.

Dominic Charlie, said Louis Miranda, " was well endowed by nature, but he became what he was by studying nature, listening to his elders, and continual control over himself." He had worked as a boom man in the sawmills until he was 73, and continued to be active in public affairs. He was already in his eighties when he decided to go to night school to learn to write his name, and to read some English. His real language was Squamish, a Salish dialect, and he taught it freely to the children. Now that he is gone,

All children were Dominic's children, and now that he is gone, it is up to us all to look after them in the way that would make Dominic proud.

Little White Cloud, George Selkirk, an hereditary chief of the Anishnabeg, died August 30 in a Detroit Lakes, Minnesota, nursing home. He was 87. He was a graduate of Haskell Institute, and was well-known as a lecturer. His father had led a group to White Earth, Minnesota, in 1868, to establish the reservation there.

Andy Frank, an hereditary chief of the Kommax band passed on after a fishing accident near Prince Rupert, British Columbia. He was 66, the last male member of his people who could speak Kommox. A large flotilla of Indian seiners and trolling boats from Cape Mudge, Alert Bay, and other fishing villages came to his home village at Comox Bay to pay their respects. He died in mid-July.

Dr. Ned Hatathli, president of Navajo Community College, was killed on October 16 when a hunting rifle he was cleaning accidentally discharged. He was 51, and had been president of NCC since 1969. Under his leadership, the school has grown to more than 330 students and is soon to move to its new permanent location at Tsaile, beneath the Lukachukai Mountains. Among those he leaves behind are his wife and four children, Gloria, 24; Janice, 21; Glenna, 19; and Edison, 16.

NOTES: I refer you to an article submitted by Leon Cook of National Congress of American Indians which was published in your summer issue. I wish to correct the contents of that article which refers to the National Tribal Chairmen's Association.

His article indicated a caucus consensus supporting various issues and infers that NCTA joined in formulating the position taken. I was the only officer of NTCA attending that meeting and any participation was as an individual only. The purpose of my attendance was to find common ground for discussions between the various organizations and not for the purpose of making policy positions or of joining in any kind of coalition. My initial statements at that meeting clearly informed the group that I could not and would not be representing NTCA thinking, and certainly not its policy. I also said that if the discussion was for the purpose of defining common ground and common problems I would be willing to talk.

The first few hours went very well. However, after the noon break when I was able to return to the discussion (I was late because of other business— I found that Mr. Cook was appointed chairman of the coalition and that various committees were being formed to address themselves to the issues contained in your article. I withdrew from further discussion.

I wish to inform all your readers and in particular the Indian people that NTCA did not join this coalition and NTCA objects to the use of its name representing its endorsement without its consent.

As a representative of Indian people, you have assurances of NTCA responsible and serious approach to our problems and in the interest of reservation people in particular we will continue strengthening the cause by its dedication and honest labors. Our official capacities alone bind us and we will not use false statements of support to strengthen our policy.

Mr. Cook's report is false and we did not participate and do not support its content.

Odric (Rick) Baker, Treasurer
National Tribal Chairmen's Association
President, Great Lakes Intertribal Council
Chairman, Lac Courte Oreilles

NOTES: I just read Mrs. Joe Dudley's letter [asking to discontinue receiving the paper because of its "anti-Christian" attitude].

I am also a Christian, and I was shocked at her lack of spiritual discernment of your paper's intentions. I see Christ's love in your paper.

When I first read NOTES, I was dismayed. Then I started reading all my weak eyes would allow. I saw that your paper was to help Indians, especially those in prison. It told the shocking truth of Governments robbing Indians of their water and land.

America — a Christian nation, stealing from an Indian brother! It makes me sick. No wonder Indians have refused to accept Jesus as their saviour because whites have associated Him with their treachery!

Do not be discouraged by unkind criticism from zealous Christians who have more zeal than knowledge. May God bless, strengthen your hearts, and give you great wisdom. You are doing a noble work.

Mrs. J.F. Harrell
Ellsinore, Missouri

NOTES: I am very happy at reading each issue of AKWESASNE NOTES, giving me so much news from many corners of the native world. In our fights for the aboriginal rights of the Lapps, we can use before the courts of law much of the Indian, Eskimo, and Aleut material.

As the Lapps are worse off than the Indians in many respects when it comes to legal rights to land and water, we take advantage of what is happening in America — for instance, the profit sharing clause in the Alaska Native Settlement Act. We have nothing parallel to that in Sweden, where the Crown takes all the profit from the minerals on our land.

In mid-October the hearings will begin in a case before a court in Sweden on the ownership rights to mountain areas in Middle Sweden, where the Lapps have been from time immemorial. The Crown of Sweden pretends to own land and we say, we were always there and our aboriginal rights amount to fee simple. This court hearing will take two months and very big issues for the Lapps in Sweden — and also Norway and Finland — are at stake. I am in correspondence with Vine Deloria Jr. and Chief George Manuel on the matter of support.

In your volume 4, number 2, I appreciate especially the quotation page 32 from Carl Jung and the story by Tom Hayden on the War in Indochina. I think the rule of the shadows from the Indian wars on the other side of the Pacific is a thing that ought to be more widely known and discussed. Claude Lévi-Strauss has expressed his regret that white USA has no long history and no feeling for the historical continuance.

No nation can escape from its past. If I may say so, white USA seems to be like a teenager who hasn't experienced that life goes up and down.

Tomas Cramér
Svenska Samernas Riksforbund
Stockholm, SWEDEN

MONAHSETAH . . . A CHEYENNE GIRL
(for the Hochs of Denver)

Evicted into the frozen teeth of winter
By the landlords of the Plains;
Cast into the bloody waters of the Washita
Where your father's corpse flowed in the stream . . .
His manhood stuffed into his mouth,
His scalp made guidon for Custer's soldiers.
Torn from the band of the helpless captive women,
Your suckling child, mewing and puking in your arms;
Driven by Long Hair to feel out the ashes of the villages,
Scout out the vital hearts of your people.

Did Sheridan's red hands fondle the sweetness
Of your young Cheyenne nipples;
Did Custer mount you like a stud until
His civil wife pulled his sweaty thighs
From off the Cheyenne mystery of your life!
You held your childish hands to your womb
And felt the kicking of a bird, the fledgling sperm
Planted like so much corn by yellow-locked Long Hair!
Where did you find the love to mount his cot, knifeless,
Or did he find your flesh upon his earthen floor!

Custer strutted your grave to glory, foolish girl!
Now in the winds of the Washita Valley cottonwoods cry
For the slain Cheyenne. No wind moans in the leaves
For the head-strong girl, daughter of Little Rock,
Who followed the tails of the pony soldiers.

— Maurice Kenny

NIGHT-WALKER

Night-Walker
they called him
& he died
one day
hellbound
like the
pagan he was
so said rev. father
as he sought one
more soul for his
belt
They dug up
Night-Walker
shocked to find
he was never
baptized in
the first place
wonderin' why he
was seen in the
church those few
times
(come naked, i shall
clothe you;
(come hungry, i shall
feed you;
(come lonely, i shall
love you; didn't
someone say that
in church
once?)
then they certified
he was born
& took his finger
prints and sent them
to the FBI to see
if he wronged
society
& they gave him a
card saying he was
socially secure
(but wonderin' if
he should be
classified
unemployed)
& they almost gave
him a driver's license
(for ID of course)
but the inspector
said something
about the coffin
besides
being indian he was
a bad risk insurance-wise
so they put
Night-Walker
back in the
ground
saying what a
nice place for a
highway (scenic
awards you know)
& rev. father
prayed for
his poor soul

Night-Walker
they called him
& as in life
he journeys:
the dark paths
. . . searching for
the peace in death
he thought he had
found.

— Karoniaktatie

i have wasted many
many years brothers.
Went to school because
i did drop out.
Left the reservation
for the service.

Yes, i sign up as
an american citizen.
Felt proud, they issued all
the booze i could handle
and all the dope and drugs.
"yah, man", he slaps a loaded gun
in my hand, and said
that's your enemy, boy.
Cash my check in
get high on the cash.

Then one day
i sense something wrong.
America, freedom, and peace.
Why call it freedom and peace.
Freedom is to live
freely and independent
Peace is to live
peaceful, no fighting, no crying.

Many die, never seen
a purple heart, "why?".
What is a purple heart,
or a honorable discharge.

Brothers, don't waste your
years of life for them.

Sir, i want my discharge
and freedom
I want my discharge . . . sir.

— stacey hosay

WALK IN THE OLD WAYS

500 years since the white man came
500 years of the white man's game
Thousands of years of Native Pride
Ending now in native suicide.

Where are you now?
Getting drunk?
Shooting junk?
Walk in the Old Ways.

The Nation must never die,
The young must hold their heads up high
Let faith and courage be your guide
And with your brothers at your side,
Walk in the Old Ways.

— Susan Carty

massacre

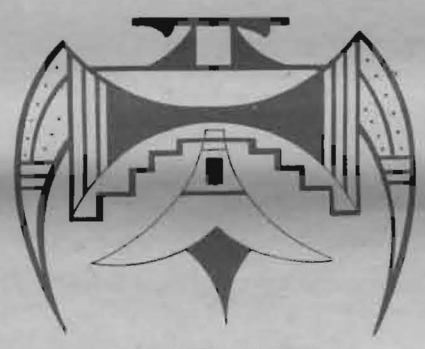
sisters gather your hearts
in small spirit-bundles
the Rainbow lies wounded
oh sisters sisters
hide them in the crevices
to be found by our grandchildren

sisters huddle together
they assemble at dawn
to destroy our holy places
let our purifying blood
soak the dying land

sisters we are deceived
their smiles came not from
the heart swords pierce us
oh sisters sisters
take what you can carry
lift children on your backs
drag away your wounded men

sisters gather your numbers
leave for the higher places
our last dawning comes
our future lies barren
flee now weeping and mourning
the Rainbow has died

— Pineapple



AMERICAN EAGLE

Conceived in the sun
on the wall of the mountain
small clouds slept on
my doorstep, and angels danced
over the roof

When I was still young
they said
use your spirit well
for you will carry dreams
into the valley

Spreading my wings
I felt strong with new freedom;
my heart filled with crisp
morning wind, the nest became
a grey fog

The mountain rang noisy
with gossip
he flies to far
into the heat of the desert
lost to reality

One day a shot
from an ugly man's rifle
plunged me to the dry dust
of his kingdom, and the clouds bled
into my eyes.

He took me for dead
and muttered
damn birds fly around
scaring the livestock; I'll kill
every last one

Nineteen days later
an old Indian filtered through
the sunlight and held me in
leathered hands, healing my wings
with his ancient medicine

When we parted, he spoke with
his eyes
it is not the landings
that matter, for the flight
is your life

— John Duggleby

Black Moon, Red Cloud
we are friends
we have lived with you

You have shown
you have been there
Rising Sun, Bright Day.

Crazy Horse, Spotted Tail
march you no longer
they have seen the strength
in your gaze.

We are waiting
waiting
Councils in the Land!!

— Hugh Smith, OSB

MUSEUM

I saw the
rifles of Naiche
and Geronimo. The
carbine and its
sheath, of Sitting Bull.
I saw the
still war bonnet
of Crazy Horse.
All encased and
silent, their
spirits angry.
I saw them all,
apart and
spirits crying
to rise again.

— Deirdre MacGuire

HER MEMORIES

of winter nights when
fire burned low
she spoke of gentle
things
and the memories
of soldier blue
of bayonets, rifle shots
of a victory well-done
Warriors singing death-songs
while women fled with
the future leaders
but in vain, run down
shot, stabbed and skulls
grinning their bleak smiles
at father sun.

— Lewis Beauchamp
Montana State Prison

TILL FOREVER AND MORE

i thought you and i would be friends
forever
until the sun died
until the grass would grow no more

i let you go your way
that was not enough

i trusted you
before my heart was bleeding
before my guts were torn
before my thoughts scattered
before the lands stolen
the women and children dead
the Circle of Life
almost broken.

Hear me, america
still i live
the memory of your lies
fills my heart
memories of The People's blood
on your hands and lips
the memory of your darkest
white thoughts

Hear me america
you can never be forgiven

Hear me america
you will never be forgiven

Hear me america

Never.

— Richard Smith
Calif. Rehab Center